Khairul Katheer

Split 2

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Examples of Towjeeh

Shah Sahib has given five examples of Towjeeh in the following text, the first being an example where a verse was thought to be farfetched, the second where it was not understood, the third an example of apparent contradiction, the fourth and fifth examples of the benefits of clauses. In conclusion he states that there are many other examples of Towjeeh but these are sufficient for understanding the meaning of the science of Towjeeh.

أَمْثِلَةُ التَوْجِيْهِ:

١-كما في آية: ﴿يٰأُخْتَ هَارُوْن﴾فقد سألوا: أن المدةَ بين موسى وعيسى عليهما السلام طويلةٌ، فكيف يكونُ هارونُ أَخَاالِمَرْيَمَ؟ كأنَّ السائلَ أضْمَرَ في خاطرِه: ان هارونَ هذا هوهارونُ أخو موسى عليهما السلام؛فأجاب صلى الله عليه وسلم بأنَّ بني إسرائيلَ كانوا يسمون بأسماءِ الصالحين قبلَهم.

٢- وكما سألوا: كيف يمشي الإنسانُ يومَ الحَشْرِ على وجهِه؟ فقال: " إنَّ الذي أمْشاه في الدنيا على رِجْلَيْهِ لَقادرٌ على أن يُمْشِيَهُ على وجهِه"

٣- وكما سألوا ابنَ عباسٍ رضي الله عنهما عن وجهِ التطبيق بين قولِه تعالى: ﴿فَإِذَا نُفِخَ فِي الصُّوْرِ فَلاَ اَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَيَتَسَاءَ لُوْنَ﴾ وبين آيةٍ أخرى: ﴿وأَقْبَلَ بَعْضُهُمْ عَلى بَعْضٍ يَتَسَاءَ لُوْنَ﴾ فقال رضي الله عنه:عدمُ التساؤلِ يومَ الحشرِ، والتساؤلُ بعدَ دخولِ الجنة.

٤- وكما سألوا عائشةَ رضي الله عنها، فقالوا: إن كان السعيُ بين الصفا والمروةِ واجبا، فلِمَاذا قال الله تعالى:﴿فَلاَ جُنَاحَ عَلَيْهِ أنْ يَطَّوَّفَ بِهِمَا﴾ الآية؟ فأجابت رضي الله عنها: بأن قوما كانوا يَتَجَنَّبُونه ويَتَحَرَّجون منه، فلذلك قال الله تعالى: ﴿ لاَجُنَاحَ﴾

٥ - وكما سأل عمرُ رضي الله عنه رسولَ الله صلى الله عليه وسلم:ما معنى قيدِ﴿إِنْ خِفْتُمْ ﴾؟ فقال صلى الله عليه وسلم:صدقةٌ تصدَّقَ اللهُ بها عليكم، فاقبلوا صدقَتَه" أي أن الكرماءَ لايُضايِقون في الصدقة، فكذلك لم يذكرِ اللهُ سبحانه وتعالى هذا القيدَ للتضييق، بل القيدُ إتفاقي.

وأمثلةُ التوجيهِ كثيرةٌ، والغرضُ هُنا التنبيهُ على معناه.

Examples of Towjeeh

1- Regarding the verse,

﴿ يٰاُخْتَ هَارُوْنَ﴾(سورۂ مریم آیت۲۸)

"O sister of Haroon." (Surah Maryam: 28)

1-The question was asked that there was a lengthy period between the era of Hadhrat Moosa υ and the era of Hadhrat Isa υ, so how can Hadhrat Maryam τ possibly be the sister of Hadhrat Haroon υ? That is to say that the questioner might have been concealing a doubt in his mind as to whether the Haroon mentioned in this verse is the same Hadhrat Haroon υ, who was the brother of Hadhrat Moosa υ. This is why Rasulullaah ρ replied by saying, "The Bani Israa'eel would name their children after their saints, (i.e. this verse does not refer to Hadhrat Haroon υ, the brother of Hadhrat Moosa υ but rather refers to a saint from the family of Hadhrat Maryam τ, whose name was Haroon.) ('Tirmidhi' volume 1 page 144)

2- In the same manner people asked how will one walk on his face on the Day of Reckoning (as is mentioned in the Quraan). To which Rasulullaah ρ replied, "The same Rabb who gave Man the ability to walk on two legs in this world is capable of making man walk on his face." (Reported from 'Bukhaari' and 'Muslim' in 'Mishkaat', page 483)

3- Hadhrat Abdullaah bin Abbaas τ asked Rasulullaah ρ how to reconcile the verse,

﴿فَإِذَا نُفِخَ فِي الصُّوْرِ فَلاَ اَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَلاَيَتَسَاءَ لُوْنَ﴾(سورۂ مؤمنون آیت۱۰۱)

"When the trumpet is blown *(to signal the advent of Qiyaamah)*, neither shall there be any family ties between them *(each person will disassociate from his/her relatives fearing that their relatives may ask them for rewards, which they so desperately need for themselves)*, nor will they ask about *(the welfare of)* each other *(because each person will worry only about himself)*." (Surah Mu'minoon: 101)

With the verse,

﴿وأَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَتَسَاءَ لُوْنَ﴾(سورۂ صافات آیت۲۷)

"They will turn to each other asking questions." (Surah Saaffaat: 27)

Rasulullaah ρ then replied that the first verse refers to the Day of Reckoning, when they will not ask about each other and the second verse describes their asking questions to one another after their entry into Jannat. ('Haakim', 'Ibn Jareer', as reported in 'Durre Manthoor' volume 5 page15)

4- Similarly people asked Hadhrat Aisha τ that if going to and forth from Safaa and Marwah was Waajib, why did Allaah Ta'ala say in the verse,

﴿فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾

"There shall be no sin upon him should he go to and forth between the two." (Surah Baqarah: 158)

Hadhrat Aisha τ replied that some people refrained from making Sa'ee (going to and forth) between the two (because of the idols Asaaf and Nailah which used to be kept on these two hills), because they thought it to be sinful. To remove this misconception from their minds Allaah Ta'ala revealed the verse, "There shall be no sin." ('Muslim' volume 1 page 414)

5- Hadhrat Umar τ asked Rasulullaah ρ regarding the implication of the clause, "If you fear an attack from the Kuffaar" in the following verse of Surah Nisaa,

"When you travel *(more than 88 km)* on earth *(for whatever purposes)*, there is no sin on you should you shorten *(reduce)* your Salaah if you fear an attack from the Kuffaar." (Surah Nisaa: 101)

Rasulullaah ρ replied, "This is a gift from Allaah which He has awarded to you, so accept the gift of Allaah." The meaning of this statement is that generous people do not take back a gift after presenting it, so similarly Allaah Ta'ala has mentioned this clause inconsequentially and not as a condition. (Just as the clause, "Under your care" mentioned in verse 23 of Surah Nisaa is inconsequential).

There are numerous examples of Towjeeh but the examples given here are merely to illustrate the true meaning of Towjeeh and are sufficient for this purpose.

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The narrations regarding the reasons for revelation and explanation of intricate verses have been included in 'Fathul Khabeer' for two benefits

Whatever reasons for revelation or explanations of intricate verses which Imaam Bukhaari (A.R) in his 'Sahee Bukhaari' or Imaam Tirmidhi (A.R) in his Sunan and Haakim Abu Abdullaah Nishaapuri in his 'Mustadrak' reported, whether Mowqoof (saying of a Sahabi) or Marfoo'a (saying of Rasulullaah ρ) with an authentic chain, have been included by Shah Sahib (A.R) both clearly and concisely, in the fifth chapter of 'Fauzul Kabeer' entitled, "Fathul Khabeer bi ma la budda min hifzihi fi limit Tafseer" for two benefits.

1) To inform one that it is only necessary for a Mufassir to be acquainted with these narrations just as it is only necessary to be acquainted with the intricate words mentioned in the same chapter. It is not a necessity to known more than that.

2) To inform one that the majority of narrations that Mufassireen report as reasons for revelation for a verse actually have no relation to the explanation of that verse at all. **Thus those narrations which have been reported in the above mentioned three Tafseers are sufficient, which are regarded as most authentic according to the Muhadditheen.**

فى فتحِ الخبير لفائدتين

وأرى من المناسبَ أن أذكرَ فى البابِ الخامسِ ما نَقَلَ البخاريُّ والترمذىُّ والحاكمُ فى تفاسيرِهم من أسبابِ النزولِ وتوجيهِ المشكلِ، بسندٍ جَيِّدٍ إلى الصحابةِ رضى الله عنهم، أو إلى رسولِ اللهِ صلى الله عليه وسلم مع التنقيحِ والاختصارِ لفائدتين:

الأولى: أن استحضارَ هذا القدرِ من الآثارِ لابُدَّ منه للمُفَسِّرِ، كما لابُدَّله من حفظِ القدرِ الذى ذكرناه فى ذلك البابِ من شرحِ غريبِ القرآنِ.

والثانية: أن يُعلَمَ أنه لادَخْلَ لأكثرِ مايُرْوى من أسبابِ النزولِ فى فهمِ معانى الآياتِ الكريمةِ، اللّهم إلاشئٌ قليلٌ من القِصَصِ التى ذُكِرَتْ فى هذه التفاسيرِ الثلاثة التى هى أصحُ التفاسيرِ عند المحدثين.

The narrations regarding the reasons for revelation and explanation of intricate verses have been included in 'Fathul Khabeer' for two benefits

I think it only appropriate that I mention in the fifth chapter those reasons for revelation and explanation of intricate words, which have been reported by Imaam Bukhaari (A.R), Imaam Tirmidhi (A.R) and Imaam Haakim (A.R) in their Tafseers with excellent chains of narration, reaching up to the Sahabah or Rasulullaah ρ. I will mention it clearly and concisely for two benefits.
1) It is only necessary for a Mufassir to be acquainted with those narrations which I have mentioned in this chapter just as it is only necessary to be acquainted with those intricate words which I have mentioned in the same (fifth) chapter.

2) To make it known that the majority of narrations, reported as reasons for revelation have no relation to the explanation of the verse under discussion except what has been mentioned in these three Tafseers, which are regarded as the most authentic according to the Muhadditheen.

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The exaggeration of Muhammed bin Ishaaq, Waakidi and Kalbie

At this point it is imperative for one to understand that the reasons for revelation reported by Muhammed bin Ishaaq, Muhammed bin Umar Waakidi and Muhammed bin Saa'ib Kalbie are not regarded as authentic according to the majority of the Muhadditheen and to make these narrations a necessity for Tafseer is a great error

indeed. Whoever thinks that understanding the Noble Quraan is dependent upon knowledge of the reasons for revelation reported by them, will never be able to take benefit from the Quraan as he will be continually fumbling with these narrations.

إفراطُ ابنِ اسحاقَ والواقِدى والكَلْبِى

وأماإفراطُ محمدِ بنِ إسحاقَ والواقديِ والكَلْبِى وما ذكروا تحت كلِ آيةٍ من قصةٍ، فأكثرُه غيرُصحيحٍ عندالمحدثين، وفى إسنادِهِ نظرٌ؛ ومن الخطأ البَيِّن: أن يُعَدَّ ذلك من شروطِ التفسير؛ ومن يَرىٰ أن تدبُّرَ كتابِ اللّٰه يتوقف على الإحاطةِ بها، فقد فات حظُّه من كتابِ اللّٰه، وما توفيقى إلا باللّٰه، عليه توكلتُ وهو رَبُّ العرشِ العظيم.

The exaggeration of Muhammed bin Ishaaq, Waakidi and Kalbie

As far as the exaggeration of Muhammed bin Ishaaq, Waakidi and Kalbie is concerned, regarding those stories that they have reported under the commentary of each verse, according to the majority of Muhadditheen they are not authentic, and their chains of narration disputable. It is a grave error indeed to include these narrations among the conditions of a Mufassir and whoever believes that the understanding of the Noble Quraan is dependent upon these narrations, has lost his ability to derive benefit from the Quraan. There is no aid except with Allaah Ta'ala, upon him do I depend and He alone is the Rabb of a lofty throne.

Note

Muhammed bin Ishaaq: - He was a resident of Madinah and a recognised historian of the Arab world. He holds a unique position in the historical accounts of Maghaazi (battles) and Seeyar (biographies) but would report unreliable narrations and fabrications as well. He passed away in 151 A.H.

Waakidi: - His complete name is Muhammed bin Umar Waakidi Sahmie Aslamie. He was a resident of Madinah and is recognized as a famous and accepted historian. He is also recognised as a Hafiz of Hadeeth but according to the Muhadditheen his narrations are unreliable. He was born in Madinah Munawwarah in the year 130 A.H and passed away in Baghdad in the year 207 A.H.

Kalbie: - His complete name is Muhammed bin Saa'ib bin Bashar bin Amr bin Abdul Haarith Kalbie. He was from the tribe of Banu Kalb, from where he gets the name Kalbie. He was a resident of Kufah and was famous in the field of History, lineages and Tafseer. However the Muhadditheen are in consensus that his narrations are not to be accepted. He was born in Kufah and passed away there in the year 146 A.H.

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Lesson Four

The reasons for difficulty in comprehending the implied meaning

In the beginning of the second chapter Shah Sahib mentioned the difficulties in comprehending the intended meaning of a verse very vaguely. He then went on to explain three reasons for this difficulty, in the previous three lessons. In this lesson, as well as in lesson five, he will highlight other reasons for this difficulty as well as present examples for them, so that students may completely understand these reasons. Since the text is self-explanatory, we will suffice with mere translation. However if need be a brief explanation will be added within the translation.

الفصلُ الرابعُ

فى

بقيةِ مباحثِ هذا البابِ

مما يوجِبُ الخَفاءَ: حذفُ بعضِ الأجزاء، أو أدواتِ الكلامِ، وإبدالُ شيءٍ بشيءٍ، وتقديمُ ماحقُّه التأخيرُ، وتأخيرُ ماحقُّه التقديمُ، واستعمالُ المتشابهاتِ والتعريضاتِ والكناياتِ، لاسِيَّما تصويرالمعنى المراد بالصورةِ المحسوسةِ التى تكون من لوازمِ ذلكالمعنى عادةً واستعمالُ الاستعارةِ المَكْنِيَّةِ، والمجازِ العقلى؛ فلنذكر شئيا من الأمثلةِ لهذه الأشياءِ باختصارٍ، لتكونَ على بصيرةٍ.

Lesson Four

The remaining explanation in this chapter

Among those aspects that create difficulty in understanding the intended meaning of a verse are:

- Hadhaf which is omission of certain parts of a sentence or omission of a certain word.

- Ibdaal which is substitution of one thing with another.

- Taqdeem which is bringing forward that which should be at the end.

- Taakheer which is delaying that which should be brought forward.

- Usage of Mutashabihat (ambiguity), Ta'areedhaat (insinuations) or Kinaayah (metaphors), especially when presenting the intended meaning with a perceptible scenario, which is generally fitting for the intended meaning.

- Usage of 'Isti'aarah Makaniyah' and 'Majaaz Aqalie'.

We will therefore explain these aspects as well as present examples for them so as to make one aware of these aspects.

Note

This is a list of those aspects which cause difficulty in comprehending the implied meaning three of these aspects, (i.e. Hadhaf, Ibdaal, Taqdeem wa Taakheer) will be explained in this lesson whereas the remaining aspects will be explained in the fifth lesson.

Shah Sahib mentioned 'Isti'aarah Makaniyah', but did not explain it further, either because he thought the explanation of Kinaayah to be sufficient, as it is a type of Kinaayah, or it just slipped his mind. Insha-Allaah we explain the definition of 'Isti'aarah Makaniyah' as well as present examples thereof in the end of the fifth lesson.

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Hadhaf (Omission)

The literal meaning of Hadhaf is to omit, or to exclude. The technical definition of Hadhaf is, "To omit a sentence or a part thereof". There are many forms of Hadhaf, such as 'Hadhaf Mudhaaf' (noun), Hadhaf Mowsoof' (noun followed by an adjective), Hadhaf Aamil' (noun governing another in syntactical law), etc, and examples of each will follow which are all self-explanatory.

بيان الحذف

أما الحذفُ فعلى أقسامٍ: حذفُ المضافِ والموصوفِ والمتعَلَّقِ وغيرِ ذلك، مثلُ:

- قولِه تعالى: ﴿وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ﴾ أى بِرَّ مَنْ آمن.
- وقولِه تعالى: ﴿وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً﴾ أى آيةً مبصرةً، لأنها مبصِرةٌ، غيرُ عمياء.
- وقولِه تعالى: ﴿وَأُشْرِبُوْا فِى قُلُوْبِهِمُ الْعِجْلَ﴾ أى حُبَّ العِجْلِ.

Hadhaf (Omission)

There are various types of Hadhaf, such as Hadhaf Mudhaaf (noun), Hadhaf Mowsoof (noun followed by an adjective), Hadhaf Muta'aliq (i.e. Hadhaf Aamil, a noun governing another in syntactical law), etc. for example,

1- In the verse,

﴿وَلٰكِنَّ الْبِرَّ مَنْ آمَنَ﴾

"But righteousness is that person who believes in Allaah." (Surah Baqarah: 177)

The Mudhaaf (noun), has been omitted in this verse and without omission would be,

وَلٰكِنَ الْبِرَّ(بِرُّ) مَنْ آمَنَ

"But righteousness is (the righteousness of that) person who believes in Allaah."

2- In the verse,

﴿وَآتَيْنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً﴾

"We granted the *(pregnant)* camel *(that came out from a rock)* to the *(nation of)* Thamud as an eye-opener." (Surah Bani Israa'eel: 59)

The Mowsoof (noun followed by an adjective) has been omitted and without omission would be,

وَآتَيْنَا ثَمُوْدَ النَّاقَةَ(آيَةً) مُبْصِرَةً

"We granted the camel to Thamud, which was an eye-opening miracle."

If we do not accept that the Mowsoof has been omitted in this verse then the meaning will be, "We granted to Thamud the camel, which could see" (meaning it was not blind), whereas this is not the correct meaning of the verse at all.

3- In the verse,

﴿وَأُشْرِبُوْا فِي قُلُوْبِهِمُ الْعِجْلَ﴾

"The *(love of the)* calf was absorbed *(soaked)* into their hearts." (Surah Baqarah: 93)

The Mudhaaf (noun), i.e. love, has been omitted and without omission would be,

﴿وَأُشْرِبُوْا فِي قُلُوْبِهِمْ (حُبَّ) الْعِجْلِ﴾

●وقولِه تعالى: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ﴾ اى بغيرِ قتلِ نفسٍ.
●وقولِه تعالى: ﴿أَوْ فَسَادٍ﴾ أى بغيرِ فسادٍ.
●وقولِه تعالى: ﴿مَنْ فِيْ السَّمٰوٰتِ والأَرْضِ﴾ أى مَنْ فى السماواتِ ومَنْ فى الارضِ؛ لا أن شيئا واحدًا هو فى السماواتِ والأرضِ.
●وقولِه تعالى: ﴿ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ﴾ أى ضعفَ عذابِ الحياةِ وضعفَ عذابِ المَماتِ.

4- In the verse,

﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ﴾

"Have you killed an innocent soul that has not taken *(killed)* another soul *(and therefore does not deserve to be killed in retaliation)*?" (Surah Kahaf: 74)

The Mudhaaf, i.e. killed, has been omitted and without omission would be,

﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ (قَتْلِ نَفْسٍ﴾

5- In the verse,

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِيْ الاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا﴾

"Because of this *(incident)*, We decreed *(prescribed)* for the Bani Israa'eel that whoever kills another for a reason other than *(executing a murderer of)* a soul or *(other than executing someone who causes)* corruption on earth." (Surah Maa'idah: 32)

The Mudhaaf has been omitted and without omission would be,

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ (قَتْلِ) نَفْسٍ أَوْ (بِغَيْرِ)فَسَادٍ فِيْ الاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا﴾

6- In the verse,

﴿مَنْ فِیْ السَّمٰوٰاتِ والأَرْضِ﴾

"All in the Heavens and (all in) the earth ask *(their needs)* from Him." (Surah Rahmaan: 29)

The relative pronoun and preposition have been omitted, and without omission would be,

﴿مَنْ فِیْ السَّمٰوٰاتِ (وَمَنْ فِیْ)الأَرْضِ﴾

If we do not accept the relative pronoun and preposition to be omitted in this verse, then its meaning would be, "He who is in the Heavens and earth (at the same time) ask from Him", which is in no way the meaning of this verse.

7- In the verse,

﴿إِذًا لَّأَذَقْنٰكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ﴾

"In that case *(had you acceded to their requests,)* We would have let you taste double punishment in this life and after death." (Surah Bani Israa'eel: 75)

The Mudhaaf, i.e. punishment, has been omitted before the words life and death, and without omission would be,

﴿إِذًا لَّأَذَقْنٰكَ ضِعْفَ (عَذَابِ) الْحَيَاةِ وَضِعْفَ (عَذَابِ)الْمَمَاتِ﴾

- وقولِه تعالى: ﴿وَاسْأَلِ الْقَرْيَةَ﴾ أی أهلَ القريةِ.
- وقولِه تعالى: ﴿بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا﴾ أی فعلوامكانَ شكرِ نعمةِ اللّٰهِ كفرًا.
- وقولِه تعالى: ﴿يَهْدِیْ لِلَّتِیْ هِیَ أَقْوَمُ﴾أی للخصلةِ التی هی أقومُ.
- وقولِه تعالى: ﴿بِالَّتِیْ هِیَ أَحْسَنُ﴾أی بالخصلةِ التی هی أحسنُ.
- وقولِه تعالى: ﴿سَبَقَتْ لَهُمْ مِنَّا الْحُسْنٰى﴾ أی الكلمةُ الحسنى والعِدَةُ الحسنى

8- In the verse,

﴿وَاسْأَلِ الْقَرْيَةَ﴾

"You may ask the *(people of the)* town *(Egypt)*." (Surah Yusuf: 82)

The Mudhaaf, i.e. people, has been omitted before the word "Town", and without omission would be,

﴿ وَاسْأَلِ (اَهْلَ) الْقَرْيَةَ ﴾

9- In the verse,

﴿بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا﴾:

"Have you not seen those who changed the bounty of Allaah into ingratitude." (Surah Ibraheem: 28)

The Mudhaaf and Mudhaaf Ilayh, have both been omitted, and without omission would be,

﴿فَعَلُوْا (مَكَانَ شُكْرِ) نِعْمَتِ اللّٰهِ كُفْرًا﴾

"Have you not seen those who changed the bounty of Allaah *(in place of gratitude)* into ingratitude."

10- In the verse,

﴿ اِنَّ هٰذَا الْقُرْآنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ﴾

"Surely this Quraan leads to a path that is straight *(just and upright)*." (Surah Bani Israa'eel: 9)

The Mowsoof (noun followed by an adjective) has been omitted and without omission would be,

﴿إِنَّ هٰذَا الْقُرْآنَ يَهْدِيْ لِلْخَصْلَةِ الَّتِيْ هِيَ اَقْوَمُ﴾

11- In the verse,

﴿ اِدْفَعْ بِالَّتِيْ هِيَ أَحْسَنُ ﴾

"Resist *(the harassment and insults of your enemies)* with that *(form of resistance)* which is best *(by being kind and forgiving)*." (Surah HaaMeem Sajdah: 34)

The Mowsoof has been omitted as well and without omission would be,

﴿ اِدْفَعْ بِالْخَصْلَةِ الَّتِيْ هِيَ اَحْسَنُ﴾

12- In the verse,

﴿اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنىٰ﴾

"Indeed those for whom We have ordained the best." (Surah Ambiyaa: 101)

The Mowsoof has been omitted and without omission would be,

﴿ اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِنَّا(الْكَلِمَةُ) الْحُسْنىٰ(وَالْعِدَةُ) الْحُسْنىٰ﴾

"Indeed those for whom We have ordained the best *(promise or best word)*"

●وقولِه تعالى: ﴿عَلىٰ مُلْكِ سُلَيْمَانَ﴾أى على عهد مُلكِ سليمانَ.
●وقولِه تعالى: ﴿ وَعَدْ تَّنَا عَلىٰ رُسُلِكَ﴾ أى على أَلْسِنَةِ رسلِك.
●وقولِه تعالى: ﴿إِنَّا أَنْزَلْنَاهُ فِيْ لَيْلَةِ الْقَدْرِ﴾ أى أنزلنا القرآنَ، وإن لم يَسْبِقْ له ذكرٌ.

13- In the verse,

﴿عَلىٰ مُلْكِ سُلَيْمَانَ﴾

"They *(the Jews)* go by what the Shayaateen advertised during the reign of Sulaimaan υ, *(that Hadhrat Sulaimaan* υ *practiced black magic and was therefore a Kaafir)*." (Surah Baqarah: 102)

The first Mudhaaf (noun) has been omitted and without omission would be,

﴿عَلىٰ (عَهْدِ) مُلْكِ سُلَيْمَانَ﴾

"They go by what the Shayaateen advertised during the *(period of the)* reign of Sulaimaan υ."

14- In the verse,

﴿مَاوَعَدْ تَّنَا عَلىٰ رُسُلِكَ﴾

"You have promised us through your Rasul." (Surah Aal-Imraan: 194)

The first Mudhaaf has been omitted and without omission would be,

﴿ مَاوَعَدْتَّنَا عَلٰى (اَلْسِنَةِ) رُسُلِكَ﴾

"You have promised us through *(the word of)* Your Rasul."

15- In the verse,

﴿ إِنَّا اَنْزَلْنَاهُ فِيْ لَيلَةِ الْقَدْرِ﴾

"Verily We revealed it *(the Quraan)* on the night of Qadr." (Surah Qadr: 1)

The noun to which the suffix refers to has been omitted but since the word revelation only refers to the Quraan, it is correct to refer it to the Quraan.

- وقولِه تعالى: ﴿ حَتّٰى تَوَارَتْ بِالْحِجَابِ﴾ أى توارتِ الشمسُ.
- وقولِه تعالى: ﴿ وَمَايُلَقّٰهَا﴾ أى خصلةَ الصبرِ.
- وقولِه تعالى: ﴿وَعَبَدَ الطَّاغُوْتَ﴾ ــــ فيمن قرأ بالنصبِ ــــ أى جعل منهم مَنْ عَبَدَ الطاغوتَ.
- وقولِه تعالى: ﴿ فَجَعَلَهُ نَسَبًا وَّصِهْرًا﴾ أى جعل له نسبًا وصهرًا.
- وقولِه تعالى: ﴿ وَاخْتَارَ مُوْسىٰ قَوْمَهُ ﴾أى من قومِه.
- وقولِه تعالى: ﴿أَلاَ اِنَّ عَادًا كَفَرُوا رَبَّهُمْ﴾ أى كفروا نعمةَ ربِهم، أو: كفروا بربهم، بنزعِ الخافضِ.

16- In the verse,

﴿حَتّٰى تَوَارَتْ بِالْحِجَابِ﴾

"Until it *(the sun)* hid *(set)* behind the veil *(horizon)*."

The noun to which the suffix refers to has been omitted, as according to the famous works of Tafseer the suffix (it) refers to the sun, which is not mentioned before it.

However according to the preferred interpretation the suffix (it) refers to "Pure-bred horses", which is better interpretation for two reasons,

A) As in this case the suffix will not be mentioned before the noun to which it makes reference.

B) By doing so all the feminine suffixes will refer to one noun.

And in the first interpretation one will have all the feminine suffixes referring to different nouns and in addition we would have to accept that the suffixes of these nouns were mentioned before the nouns to which they make reference, which is contrary to the preferred method.

17- In the verse,

﴿وَمَا يُلَقّٰهَا إِلاَّ الَّذِيْنَ صَبَرُوْا، وَمَا يُلَقّٰهَا إِلاَّ ذُوْ حَظٍّ عَظِيْمٍ﴾

"Only the patient ones will be inspired with *(doing)* this *(because every person cannot achieve it)*. Only the most fortunate will be inspired with this." (Surah Haa Meem Sajdah: 35)

The noun to which the suffix (this) refers to has been omitted and without omission would be,

"Only the patient ones will be inspired with *(doing)* this *(having patience)*. Only the most fortunate will be inspired with this *(having patience)*."

18- In the verse,

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ، مَنْ لَّعَنَهُ اللّٰهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيْرَ وَعَبَدَ الطَّاغُوْتَ﴾

"Say, "*(If you dislike this)* Shall I inform you of someone deserving worse punishment from Allaah? *(They are)* The ones whom Allaah has cursed and is angry with, some of whom He has transformed into monkeys and pigs and *(those)* who worship the Shaytaan *(by doing whatever he directs)*." (Surah Maa'idah: 60)

There are two forms of recitation for وَعَبَدَ الطَّاغُوْتَ

A) The letter 'Baa' of the word "Abd" has a Dhamma and the 'Taa' in the word "Thaaghoot" has a Kasra. In this recitation no word is said to be omitted. "Abuda" is the plural of "Abd" (servant) and is attached to "monkeys and pigs".

B) The majority are of the opinion that the letter 'Baa' of "Abd" and 'Taa' of "Thaaghoot" have a Fatha. The word "Abada" is a past tense verb and "Thaaghoot" is its passive participle. According to this recitation the 'Ism Mowsool' (relative pronoun) has been omitted.

The translation of this verse according to both these recitations is as follows,

A) Say, "*(If you dislike this)* Shall I inform you of someone deserving worse punishment from Allaah? *(They are)* The ones whom Allaah has cursed and is angry with, some of whom He has transformed into monkeys and pigs and worshippers of Shaytaan."

B) Say, "*(If you dislike this)* Shall I inform you of someone deserving worse punishment from Allaah? *(They are)* The ones whom Allaah has cursed and is angry with, some of whom He has transformed into monkeys and pigs and *(those)* who worship the Shaytaan *(by doing whatever he directs)*."

19- In the verse,

﴿فَجَعَلَهٗ نَسَبًا وَّصِهْرًا﴾

"And has appointed (for him) relatives by blood and relatives by marriage."

The preposition has been omitted and its suffix attached to the verb, and without omission the verse would be,

﴿فَجَعَلَ لَهٗ نَسَبًا وَّصِهْرًا﴾

20- In the verse,

﴿وَاخْتَارَ مُوْسٰى قَوْمَهٗ﴾

"Moosa υ chose from his people seventy persons." (Surah A'raaf: 155)

The preposition has been omitted and the word "Qoum" given a Fatha. Without omission the verse would be,

﴿وَاخْتَارَ مُوْسٰى (مِنْ) قَوْمِهٖ سَبْعِيْنَ رَجُلاً﴾

21- In the verse,

﴿اَلاَ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ﴾

"Behold! The Aad disbelieved in their Rabb." (Surah Hood: 60)

The Mudhaaf or the preposition has been omitted and the attached noun was given a Fatha in place of a Kasra. Without omission the verse would be,

﴿ اَلاَ اِنَّ عَادًا كَفَرُوْا (نِعْمَةَ) رَبِّهِمْ، اَوْ كَفَرُوْا بِرَبِّهِمْ ﴾

"Behold! The Aad were ungrateful for the bounties of their Rabb" or "disbelieved in their Rabb."

- وقوله تعالى: ﴿تَفْتَؤُا﴾ أى لا تفتؤ، ومعناه: لاتزال.
- وقوله تعالى: ﴿مَانَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُوْنَا إِلَى اللّٰهِ زُلْفٰى﴾ أى يقولون: ما نعبدهم.
- وقوله تعالى: ﴿ إِنَّ الَّذِيْنَ اتَّخَذُوْا العِجْلَ﴾ أى الذين اتخذوا العجلَ إلٰها.
- وقوله تعالى: ﴿تَاْتُوْنَنَا عَنِ الْيَمِيْنِ﴾ أى وعن الشمالِ.
- وقوله تعالى: ﴿فَظَلْتُمْ تَفَكَّهُوْنَ، إِنَّا لَمُغْرَمُوْنَ﴾ أى تقولون: إنا لمغرمون.
- وقوله تعالى: ﴿لَوْ نَشَاءُ لَجَعَلْنَامِنْكُمْ مَلاَئِكَةً﴾ أى بدلا منكم.
- وقوله تعالى: ﴿كَمَا أَخْرَجَكَ رَبُّكَ﴾ أى إمضِ.

22- In the verse,

﴿تَفْتَؤُا تَذْكُرُ يُوْسُفَ﴾

"His sons said, "By Allaah! You keep mentioning Yusuf until you waste away *(become frail)* or become totally destroyed." (Surah Yusuf: 85)

The participle 'Laa' (used for negation) has been omitted and without omission would be,

اى لاتَفْتَؤُ تَذْكُرُ يُوْسُفَ

23- In the verse,

﴿ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖ اَوْلِيَاءَ، مَانَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُوْنَا إِلَى اللّٰهِ زُلْفٰى﴾

"Those people who take others *(gods)* as partners of Allaah, *(they say)*, "We worship them only so that they may draw us close to Allaah *(without really believing that they are as powerful as Allaah)*." (Surah Zumar: 3)

The words "They say" have been omitted and without omission would be,

﴿يَقُوْلُونَ مَانَعْبُدُهُمْ﴾

24- In the verse,

﴿إِنَّ الَّذِيْنَ اتَّخَذُوْا الْعِجْلَ﴾

"Verily those who took the calf (for their Ilaah)." (Surah A'raaf: 152)

The second passive participle, i.e. "Ilaah", has been omitted and without omission would be,

﴿إِنَّ الَّذِيْنَ اتَّخَذُوْا الْعِجْلَ(اِلٰهًا)﴾

If we do not accept that the second passive participle has been omitted then the meaning of this verse will be, "Those who made the calf", which is in no way the intended meaning of this verse.

25- In the verse,

﴿تَأْتُوْنَنَا عَنِ الْيَمِيْنِ﴾

They *(the followers)* will say *(to their leaders)*, "You people used to come to us from the right side *(with great might to persuade us to commit Kufr)*." (Surah Saaffaat: 28)

A portion of the sentence has been omitted, i.e. "and from the left side", and without omission would be,

﴿تَأْتُوْنَنَا عَنِ الْيَمِيْنِ(وَعَنِ الشِّمَالِ)﴾

"They will say, "You people used to come to us from the right side and left side."

26- In the verse,

﴿فَظَلْتُمْ تَفَكَّهُوْنَ، إِنَّا لَمُغْرَمُوْنَ﴾

"And leave you astounded *(saying)* "We are being taxed *(burdened with debt and ruined)*." (Surah Waaqi'ah: 65,66)

The word "saying" has been omitted and without omission would be,

﴿فَظَلْتُمْ تَفَكَّهُوْنَ،(تَقُوْلُوْنَ) إِنَّالَمُغْرَمُوْنَ﴾

27- In the verse,

﴿لَوْ نَشَاءُ لَجَعَلْنَامِنْكُمْ مَلاَئِكَةً﴾

"If We willed, We could have created angels among you *(to reside)* on earth, who appear in succession *(in your place)*." (Surah Zukhruf: 60)

The Mudhaaf, i.e. "in your place", has been omitted before the words, "among you" and without omission would be,

﴿لَوْ نَشَاءُ لَجَعَلْنَا(بَدَلاً) مِنْكُمْ مَلاَئِكَةً﴾

28- In the verse,

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ﴾

"*(Go forth)* Just as your Rabb took you *(O Muhammed ρ)* from your home *(Madinah)*." (Surah Anfaal: 5)

The command, “goes forth", has been omitted and without omission would be,

﴿(اِمْضِ)كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ﴾

حذفُ خبرِ إنَّ والجزاءِ والمفعولِ والمبتدأِ وماشابَهَهَا مُطَّرِدٌ.

ولْيُعلم أن حذفَ خبر" إنَّ" أوحذفَ جزاءِ الشرطِ، أو مفعولِ الفعلِ، أو مبتدأِ الجملةِ، وماأشْبَهَ ذلك مطَّرِدٌ فى القرآنِ الكريم إذا كان فيما بعدَه دلالةٌ على حذفِه ، نَحْوُ:

● قولِه تعالى: ﴿فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِيْنَ﴾أى لو شاء هدايتَكم لهداكم.

●وقولِه تعالى: ﴿ اَلْحَقُّ مِنْ رَّبِّكَ﴾ أى هذا الحقُ من ربك.

●وقولِه تعالى: ﴿لايَسْتَوِىْ مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ، أُوْلٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ أَنْفَقُوْا مِنْ بَعْدُ وَقَاتَلُوْا﴾ أى لا يستوى من أنفق من قبل الفتح ومن أنفق من بعد الفتح. فَحَذَفَ الثانى لدلالة قولِه: ﴿أُوْلٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْ بَّعْدُ﴾.

●وقولِه تعالى: ﴿وَإِذَا قِيْلَ لَهُمُ اتَّقُوْا مَابَيْنَ أَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ: وَمَا تَأْتِيْهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إلاَّ كَانُوْا عَنْهَا مُعْرِضِيْنَ﴾أى إذا قيل لهم: اتقوا مابين أيديكم وماخلفكم أعرَضوا.

The general omission of the Khabar (predicate) of "انَّ", Jazaa (result), passive participle, subject and other similar particles of a sentence.

One should bear in mind that the omission of the Khabar (predicate) of "انَّ", the Jazaa (result) of a condition, the passive participle of a verb, the subject of a sentence, and other similar particles of a sentence is a commonplace in the Noble Quraan, when what follows clearly indicates that something has been omitted. For example,

1- In the verse,

﴿فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِيْنَ﴾

"And if He had willed, He would have guided you all." (Surah An'aam: 149)

The passive participle of the verb has been omitted and the words "He will guide you all" indicates this. Without omission the verse would be,

﴿فَلَوْ شَاءَ(هِدَايَتَكُمْ) لَهَدَاكُمْ أَجْمَعِيْنَ ﴾

"And if He had willed *(for you all to be guided)*, He would have guided you all."

2- In the verse,

﴿ اَلْحَقُّ مِنْ رَّبِّكَ﴾

"The truth is from your Rabb." (Surah Baqarah: 147)

The subject of the sentence has been omitted and without omission would be,

﴿هٰذَا الْحَقُّ مِنْ رَّبِّكَ﴾

"This is the truth, from your Rabb."

In this instance the words, "From your Rabb", is either the second passive participle or Haal (circumstantial expression).

According to others, the words, "The truth" is the subject of the sentence and "Form your Rabb" is the Khabar (predicate). Without omission the verse would be,

﴿ اَلْحَقُّ مَاثَبَتَ مِنْ رَّبِّكَ﴾

"The truth is that which is *(proven to be)* from your Rabb."

3- In the verse,

﴿لاَيَسْتَوِىْ مِنْكُمْ﴾

"None of you *(Muslims)* can equal *(the rewards of)* those *(Sahabah ψ)* who spent and fought *(in battle)* before the conquest *(of Makkah because their spending and fighting were against tremendous odds)*." (Surah Hadeed: 10)

A portion of the sentence has been omitted and without omission would be,

﴿لاَيَسْتَوِىْ مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ،(وَمَنْ اَنْفَقَ مِنْ بَعْدِ الْفَتْحِ وَقَاتَلَ)﴾

"None of those who spent and fought after the conquest can equal those who spent and fought before the conquest."

The second portion of the sentence was omitted as the words that follow point out what has been omitted and those words are,

﴿ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ أَنْفَقُوْا مِنْ بَعْدُ وَقَاتَلُوْا﴾

"These people are greater in status *(higher in rank)* than those who spent and fought after *(the conquest of Makkah)*.

4- In the verse,

﴿وَإِذَا قِيْلَ لَهُمْ﴾

"When they are told, "Fear what is before you *(the punishment and many calamities of this world)* and what is *(coming)* behind you *(the punishment of the Aakhirah)*, so that mercy may be shown to you." (Surah Yaseen: 45)

The Jazaa (result) of the condition has been omitted and without omission would be,

﴿وَإِذَا قِيْلَ لَهُمُ اتَّقُوْا مَابَيْنَ أَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ: (أَعْرَضُوْا)﴾

"When they are told, "Fear what is before you and what is behind you, so that mercy may be shown to you, (they still refuse to submit)."

The verse that follows indicates that the Jazaa has been omitted and that is,

﴿ وَمَا تَأْتِيْهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلاَّ كَانُوْا عَنْهَا مُعْرِضِيْنَ﴾

"They turn away from every Aayah of their Rabb which comes to them." (Surah Yaseen: 46)

Diction

مُطَرِّدٌ- General, common, commonplace.

حُكْمٌ مُطَرِّد- General law

قَاعِدَةٌ مُطَرِّدَةٌ- established principle.

The antonym of this is "شاذ", which means rare or uncommon.

Note

Examples of the Khabar (predicate) of "انَّ" being omitted were not given. An example of this is the verse,

﴿إِنَّ الَّذِيْنَ آمَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ ،إِنَّا لاَنُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلاً﴾

"As for those who have Imaan and who do good actions, We shall certainly not put to waste the rewards of those whose actions are good." (Surah Kahaf: 30)

The Khabar (predicate) of the first "انَّ" has been omitted and without omission would be,

"As for those who have Imaan and who do good actions, We shall reward them in full for the good that they do."

The sentence which follows, namely "We shall not put to waste the rewards of those whose actions are good" indicates that the Khabar (predicate) has been omitted.

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The rule that it is not necessary to search for the Aamil (word governing another in grammatical sequence) of "اذ"

One should also bear in mind that "اذ" is actually an adverb denoting time or place but in verses such as,

﴿وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ﴾

"When your Rabb said to the Angels." (Surah Baqarah: 30)

﴿وَاِذْ قَالَ مُوْسٰى﴾

"When Moosa υ told his people." (Surah Baqarah: 54)

It has been used for the purposes of Takhweef (admonition) and Tahweel (rebuke). Therefore wherever the word "اذ" has been used in the Noble Quraan before mentioning an incident of the past, it will not be necessary to search for its Aamil because the purpose of mentioning these incidents is to turn the attention of the reader towards these scenarios and take lesson there from. Just as a person does not pay attention to A'raab (diacritical marks) and correct composition of a sentence when relating a dreadful or horrific experience in order to warn and caution the listeners completely, the Noble Quraan also mentions important incidents of the past so as to admonish and warn mankind and in doing so they will return to Allaah and repent from their sins. Therefore it is not necessary to look for the Aamil (the word governing it in grammatical sequence) of "اذ".

لاحاجةَ إلى تفتيشِ العاملِ فى كلمة " إذ"

وَلْيَعْلَمْ أيضا:أن الأصلَ فى مِثْلِ قولِه تعالى:﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ﴾ وقولِه:﴿وَإِذْ قَالَ مُوْسٰى﴾أن تكونَ كلمةُ "إذ" ظرفا لفعلٍ من الأفعالِ، ولكنها نُقلتْ هٰهنا إلى معنى التخويفِ والتهويلِ،كَمَثَلِ الذى يذكر المواضعَ الهائلةَ أو الوقائعَ العظيمةَ على سبيلِ التعدادِ، من دون تركيبِ للجُمَل، ومن غيرِ وقوعِ الكلماتِ فى حَيِّزالإعرابِ؛ بل المقصودُ ذكرُها بأعيُنِها،حتى ترتسمَ صورتُها فى ذهن المخاطب، ويستولى الخوفُ منها على قلبه.

فالتحقيق : أنه لايلزم فى أمثالِ هذه المواضع تفتيشُ العاملِ، واللّٰه أعلم.

It is not necessary to search for the Aamil (word governing another in grammatical sequence) of "اذ"

One should know that in verses such as, "When your Rabb said to the angels" and "When Moosa υ said to his people", the participle "اذ" is normally attached to a verb but in this case it has been used for the purpose of admonition and reproach. Just as that person who describes the events of a horrific and gruesome scene that he has witnessed in detail, without paying attention to grammatical construction of a sentence or proper usage of the A'raab (diacritical marks). His purpose is to relate the events as it happened so that the listener is able to visualize the entire scene and as a result actually becomes fearful (as if he were really there). Therefore after examination it becomes known that it is not necessary to search for the Aamil of the particle "اذ". "And Allaah knows best."

Diction

اِرْتَسَمَ اِرْتِسَامًا- To leave an impression, to engrave, to impress upon another.

اِسْتَوْلی عَلَيْهِ اِسْتِيْلَاءً- To overwhelm or overawe.

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The rule that sometimes the Jar (preposition) before the "ان مصدر ية" (infinitive particle) is omitted

One should also take note that sometimes the Jar (preposition) is omitted before the infinitive particle "اَنْ". For example, in the verse,

﴿ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ﴾

"This *(the system of sending the Ambiyaa to every nation to explain Tauheed)* is because your Rabb does not unjustly destroy towns while their inhabitants are unaware *(of the message of their Rabb)*." (Surah An'aam: 131)

The Jar (preposition) 'Laam', has been omitted before the "اَنْ"[1] and without omission would be

﴿لِاَنْ لَّمْ يَكُنْ﴾

Another example is in the verse,

﴿فَلَمَّا جَآءَ هَا نُوْدِيَ اَنْ بُوْرِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا﴾

"When he reached the fire *(which was not really a fire, but bright radiance covering a tree)*, it called, "Blessed be *(may Allaah bless)* the one in the fire *(Moosa* υ*)* and those in the vicinity of the fire *(the angels)*." (Surah Naml: 8)

The Jar (preposition), 'Baa' has been omitted before the "اَنْ"[2] and without omission would be,

﴿فَلَمَّا جَآءَ هَا نُوْدِيَ بِاَنْ بُوْرِكَ﴾

حذفُ الجارِ من " أنْ" مُطَّرِدٌ وَلْيعلم أيضًا: أن حذفَ الجارِ مِنْ " أنِ" المصدريةِ مطردٌ في كلامِ العربِ؛ والمعنى : لأنْ ، أو: بأنْ.

The general omission of the Jar (preposition) of the infinitive particle اَنْ

One should also take not that it is a general principle of Arabic grammar to omit the Jar (preposition) of "ان مصدر ية" (infinitive particle), without omission it would be either, "لِاَنْ" or "بِاَنْ".

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[1] "Ruhul Ma'aani"

[2] "Jalaalain"

The rule that it is not necessary to search for the clause of "لو"

In verses such as

﴿وَلَوْ تَرَى اِذِ الظّٰلِمُوْنَ فِيْ غَمَرَاتِ الْمَوْتِ﴾

"If only you could see the unjust ones in the pains *(agonies and pangs)* of death."
(Surah An'aam: 93)

and

﴿وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْا اِذْ يَرَوْنَ الْعَذَابَ﴾

"If the unjust ones *(the Mushrikeen)* were to see the time *(in the Aakhirah)* when they will the punishment *(in store for them)*." (Surah Baqarah: 165)

The clause of "لو" has actually been omitted. Mufassireen in such instances state that the clause, "You would see a shocking scene" or a clause of similar meaning has been omitted. However in Arabic grammar the phrase, "If you were to see or if they were to see", is used to denote astonishment and it was used with the same meaning in the Quraan as well. Therefore wherever in the Noble Quraan this phrase was used before mentioning an astonishing event that will transpire in the future, it is not necessary to look for its clause.

حذفُ جوابِ "لو" الشرطيةِ

وليعلم أيضًا: أن الأصلَ في مِثْلِ قولِه تعالى: ﴿وَلَوْ تَرَى إِذِ الظَّالِمُوْنَ فِيْ غَمَرَاتِ الْمَوْتِ﴾، وقولِه تعالى: ﴿وَلَوْيَرَى الَّذِيْنَ ظَلَمُوْا إِذْ يَرَوْنَ الْعَذَابَ﴾: أن يكونَ جوابُ الشرطِ محذوفا، إلا أنهم نقلوا هذاالتركيبَ إلى معنى التعجبِ، فلاحاجةَ إلى تفتيشِ المحذوفِ والله أعلم.

Omission of the clause of "لو"

In verses such as, "If only you could see the unjust one's in the pains *(agonies and pangs)* of death" and "If the unjust ones *(the Mushrikeen)* were to see the time *(in the Aakhirah)* when they will the punishment *(in store for them)*" the clause of "لو" has been omitted. However they have said that this phrase is used with the meaning of astonishment therefore it is not necessary to ascertain what clause has been omitted. "And Allaah knows best."

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Ibdaal (substitution)

Just as omission of a particle or omission of a phrase causes difficulty in comprehending the connotation of a verse so too does substitution of one word with another cause difficulty in comprehension. In the same manner that Hadhaf (omission) comprised of various types, Ibdaal (substitution) also comprises of various types. It is for this reason that Shah Sahib explained Ibdaal immediately after Hadhaf.

بيانُ الإبدالِ

أما الإبدالُ فإنه تصرفٌ كثيرُ الفنونِ.

إبدالُ فعلٍ بفعلٍ:

قد يذكر سبحانه وتعالى فعلا مكانَ فعلٍ، لأغراضٍ شتّى، وليس استقصاءُ تلك الأغراضِ من وظيفةِ هذا الكتابِ، نحوُ:

● قولِه تعالى: ﴿أَهٰذَا الَّذِىْ يَذْكُرُ اٰلِهَتَكُمْ﴾ أى يَسُبُّ آلهتكم؛ وكان أصلُ الكلامِ: أهذا الذى يَسُبُّ، ولكن كَرِه ذكرَ السَّبِّ، فأبدَل بالذكرِ.

ومن هذا القبيلِ ما يقال في العرف: "أُصيبَ أعداءُ فلان بمرضٍ" أو: "شَرَّفَنا بالمجيءِ عبيدُ الحضرةِ" أو: "عبيدُ الجنابِ العالى مطلعون على هذه المقدمةِ"؛ والمراد: قد مرِض فلانٌ، وقدِم سعادةُ فلانٍ واطلع سُمُوُّ فلانٍ.

● وقولِه تعالى: ﴿وَلَاهُمْ مِنَّا يُصْحَبُوْنَ﴾ أى منا لا يُنْصَرون؛ لَمَّا كانتِ النصرةُ لا تتصورُ بدونِ الاجتماعِ والصحبةِ أبدَل يُنصرون بيُصْحَبون.

● وقولِه تعالى: ﴿ثَقُلَتْ فِى السَّمٰوٰتِ وَالْأَرْضِ﴾ أى خَفِيَتْ؛ لأن الشيءَ إذا خَفِيَ علمُه ثَقُلَ على أهلِ السماواتِ والأرضِ.

● وقولِه تعالى: ﴿فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا﴾ أى عَفَوْنَ لكم عن شيءٍ من طيبةِ أنفسِهن.

Ibdaal (substitution of one word with another) comprises of various types.

Substitution of one verb with another

In some instances Allaah Ta'ala mentions one verb in place of another for various reasons. It is not the purpose of this book to ascertain the reasons why this has been done.

For example, in the verse,

1- In the verse,

﴿أَهٰذَا الَّذِىْ يَذْكُرُ آلِهَتَكُمْ﴾

"Is this the person who makes mention of your gods?" (Surah Ambiyaa: 36)

The verb that was substituted is "يَسُبُّ" meaning, "Is this the person who ridicules your gods?" but the connotation of this verb was disliked and was substituted with, "Makes mention".

(Also related to this are those phrases which are commonly used in general dialogue such as "The enemy of so and so has fallen ill", "The servant of the revered one has blessed us with his presence", and "The servant of the honored one is aware of this matter". The actual meanings of these phrases are, "The enemy has fallen ill", "The revered one has blessed us with his presence" and "The honored one is aware of this matter.")

2- In the verse,

﴿وَلَاهُمْ مِنَّا يُصْحَبُوْنَ﴾

"Nor will anyone align with them *(to offer protection)* against us." (Surah Ambiyaa: 43)

The actual meaning is, "None will aid them against us". The verb "يُنْصَرُوْنَ" (aid them) was substituted with the verb "يُصْحَبُوْنَ" (align with them), as aid is unperceivable without first aligning oneself with the party involved.

3- In the verse,

﴿ثَقُلَتْ فِىْ السَّمَاوَاتِ وَالأَرْضِ﴾

"It *(the occurrence of Qiyaamah)* will be weighty on the heavens and earth." (Surah A'raaf: 187)

The actual meaning is it is unknown to the heavens and the earth, and since its occurrence its unknown to the heavens and the earth, it is weighty upon them. It is for this reason that the verb "unknown" has been substituted with the verb "Weighty".

4- In the verse,

﴿فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا﴾

"If they *(your wives)* happily give you a part of it (their dowries), then partake of it *(you may accept the reduction)* with welcome happiness *(you will not be sinning by accepting it)*." (Surah Nisaa: 4)

The actual meaning is "If they excuse you *(from giving)* parts of it (their dowries) then partake of it with welcome happiness". In this verse the verb "عَفَوْنَ" (They excuse you) was substituted with the verb "طِبْنَ" (happily give you), in order to point out that if she is pressured into giving up her dowry unwillingly then it is not accepted (and the husband will still be held liable for it).

Diction

الاِسْتِقْصَاءُ - To delve deeply

سُمُوٌّ - Reverence, prominence, an honored individual, a person of nobility. Generally used when referring to members of the royal family.

شَرَّفَ تَشْرِيفًا - To give honour, to raise the status.

شَرَّفَ الْمَجِيْئُ - To arrive, to attend a gathering.

عَفَا عَنِ الْحَقِّ يَعْفُوْ عَفْوًا - To abandon, to leave.

سَعَادَةُ فُلَان - Sir or Majesty, this is an honorary title.

إبدالُ اسمٍ باسمٍ

وقد يَذكر سبحانه وتعالى اسما مكانَ اسمٍ، نحوُ:

●قولِه تعالى: ﴿فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ﴾أى خاضعةً.

●وقولِه تعالى: ﴿وَكَانَتْ مِنَ الْقَانِتِيْنَ﴾ أى من القانتاتِ.

●وقولِه تعالى: ﴿وَمَالَهُمْ مِن نَّاصِرِيْنَ﴾ أى من ناصرٍ.

●وقولِه تعالى: ﴿فَمَا مِنكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِيْنَ﴾ أى حاجزًا.

●وقولِه تعالى: ﴿وَالْعَصْرِ إِنَّ الإِنْسَانَ لَفِيْ خُسْرٍ﴾أى أفرادَ بنى آدم؛ أفْرَدَ اللفظَ لأنه اسمُ جنسٍ.

●وقولِه تعالى: ﴿يَاَيُّهَا الإِنْسَانُ إِنَّكَ كَادِحٌ إِلى رَبِّكَ كَدْحًا﴾المعنى: "يابنى آدمَ إنكم"؛ أفرد اللفظَ لانه اسمُ جنس.

● وقولِه تعالى: ﴿وَحَمَلَهَا الإِنْسَانُ﴾ يعنى أفرادَ الإنسانِ.

Substitution of one noun with another

Sometimes Allaah Ta'ala substitutes one noun with another. For example,

1- In the verse,

﴿ فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِيْنَ﴾

"Causing their necks to bow before it in humility." (Surah Shu'araa: 4)

The noun "خَاضِعَةً" was substituted with the noun "خَاضِعِيْنَ". The reason being that the noun "خَاضِعَةً" is in actual fact the Khabar (predicate) of "أَعْنَاقَهُمْ",which is regarded as singular feminine in gender because of it being an inanimate object (Ghair Dhuwil Uqool) but since it is attached to the personal pronoun (Dhameer) "هُمْ", which is used when referring to animate masculine nouns, the noun was substituted with "خَاضِعِيْن", which is both masculine and plural.

2- In the verse,

﴿وَكَانَتْ مِنَ الْقَانِتِيْنَ﴾

"She was among the obedient." (Surah Tahreem: 12)

The noun "قَانِتِيْنَ" was used in place of the noun "قَانِتَاتِ" to exemplify the fact that the Ibaadat (worship) and devotion of Hadhrat Maryam τ was no less than the Ibaadat and devotion of men.

3- In the verse,

﴿وَمَالَهُمْ مِن نَّاصِرِيْنَ﴾

"They shall have none to assist them." (Surah Aal-Imraan: 22)

The noun "نَاصِرِ" was substituted with the noun "نَاصِرِيْنِ" to further elaborate its impossibility.

4- In the verse,

﴿فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِيْنَ﴾

"And none of you will be able to protect him." (Surah Haaqqa: 47)

The noun "حَاجِزًا" was substituted with the noun "حَاجِزِيْنَ" also to further elaborate its impossibility.

5- In the verse,

﴿وَالْعَصْرِ إِنَّ الإِنْسَانَ لَفِيْ خُسْرٍ﴾

"By the oath of time! Verily man is at a loss." (Surah Asr: 1,2)

The word "اَلْاِنْسَانَ" (man) has been made singular because it is a collective noun (Ism Jins) and is used for both singular and plural.

6- In the verse,

﴿يـاَيُّهَا الإِنْسَانُ إِنَّكَ كَادِحٌ إِلى رَبِّكَ كَدْحًا﴾

"O man, indeed you make great *(good and evil)* efforts *(pains)* in your journey *(through this world)* towards *(the Aakhirah where you will meet with)* your Rabb and will soon meet with *(the fruit of)* your efforts." (Surah Inshiqaaq: 6)

The word "اَلْاِنْسَانَ" (man) has been made singular as well, as it is a collective noun, used in both singular and plural.

7- In the verse,

﴿وَحَمَلَهَا الإِنْسَانُ﴾

"Man bore it." (Surah Ahzaab: 72)

Here as well the word "اَلْاِنْسَانَ" was used as it is a collective noun, used for both singular and plural.

●وقولِه تعالى: ﴿ كَذَّبَتْ قَوْمُ نُوْحٍ الْمُرْسَلِيْنَ﴾ أى نوحًا وحدَه.
●وقولِه تعالى: ﴿ إِنَّا فَتَحْنَا لَكَ﴾ أى إنى فتحتُ لك.
●وقولِه تعالى: ﴿ إِنَّا لَقَادِرُوْنَ﴾أى إنى لقادرٌ.

8- In the verse,

﴿كَذَّبَتْ قَوْمُ نَوْحٍ الْمُرْسَلِيْنَ﴾

"The people of Nuh υ rejected those *(Ambiyaa who were) sent*." (Surah Shu'araa: 105)

In reality they only rejected Hadhrat Nuh υ but the word "مُرْسَلِيْنَ" was used instead to emphasize that the rejection of one Nabi is in actual fact rejection of all the Ambiyaa υ.

9- In the verse,

﴿ إِنَّا فَتَحْنَا لَكَ﴾

"Indeed, We have granted you *(O Rasulullaah ρ)* a clear victory." (Surah Fatah: 1)

Allaah Ta'ala is one and the personal pronoun "اَنَا", meaning "I have granted you victory" should have been used but it was substituted with the personal pronoun "We", which is used to denote exaltedness in the Arabic language.

10- In the verse,

"We have the power." (Surah Ma'aarij: 40)

In this verse as well, the personal pronoun " I " has been substituted with "We", also to denote exaltedness.

Note

It should be borne in mind that just as we use plural nouns when referring to any our esteemed elders as a mark of respect and the usage of singular nouns is seen as disrespectful, so too one should use plural nouns when referring to Allaah Ta'ala as a mark of reverence. One should not misconstrue that the usage of plural nouns when referring to Allaah Ta'ala contradicts the belief of Tauheed (Oneness of Allaah) because if it did contradict the belief of Tauheed then Allaah Ta'ala would not have used plural nouns when referring to Himself in the Quraan, whereas Allaah Ta'ala has used plural nouns when referring to Himself in numerous places in the Quraan.

● وقولِه تعالى: ﴿ولٰكِنَّ اللّٰهَ يُسَلِّطُ رُسَلَهُ﴾ أى يسلّط محمدًا صلى اللّٰه عليه وسلم.

● وقولِه تعالى: ﴿ اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ﴾ أى عروةَ الثقفى وحدَه.

● وقولِه تعالى: ﴿فَأَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ﴾ أى طُعمَ الجوع؛ أبدَل الطعمَ باللباسِ إيذانا بأن الجوعَ له أثرٌ من النُّحولِ والذُبولِ ما يَعُمُّ البدنَ كلَّه ويَشْمُلُه كاللباس.

● وقولِه تعالى: ﴿صِبْغَةَ اللّٰهِ﴾ أى دينَ اللّٰه؛ أبْدِلَ بالصبغةِ إيذانا بأنه كالصِبْغِ تتلون به النفسُ؛ أو مشاكلةً بقولِ النصارى فى المَعْمودِيَّةِ.

● وقولِه تعالى: ﴿وَطُوْرِ سِيْنِيْنَ﴾ أى طور سَينَاء.

● وقولِه تعالى: ﴿سَلٰمٌ عَلىَ إِلْ يَاسِيْنَ﴾ إى على إلياس؛ قُلِّب الاسمانِ للازدواجِ.

11- In the verse,

﴿ولٰكِنَّ اللّٰهَ يُسَلِّطُ رُسَلَهُ﴾

"Allaah grants His Rusul authority over whoever He pleases." (Surah Hashar: 6)

The actual meaning of this verse is, "Allaah grants His Rasul *(i.e. Rasulullaah* ρ*)* authority over whoever he pleases" but the plural noun "Rusul" was used in place of Rasul to illustrate that the practice of Allaah Ta'ala is the same with all of His Rusul.

12- In the verse,

﴿ الذين قال لهم الناس ﴾

"Those *(Sahabah)* who were told by people *(of Makkah)*." (Surah Aal-Imraan: 173)

It is mentioned that the people of Makkah said to the Sahabah whereas it was only Urwah Thaqafi who made this statement. The reason for the plural noun being used here instead of singular is that Urwah Thaqafi was actually the messenger who conveyed the message on behalf of the people of Makkah.

13- In the verse,

﴿فأذاقها الله لباس الجوع﴾

"Allaah caused them to taste the garments of hunger and fear." (Surah Nahl: 112)

The actual meaning is, "Allaah caused them to taste the pleasure of hunger and fear" the noun "pleasure" was substituted with the noun "garments" to exemplify that the pangs of hunger affects the entire body, just as garments cover the entire body.

14- In the verse,

"*(Say also, O Mu'mineen)* "We have accepted the colour *(Deen)* of Allaah." (Surah Baqarah: 138)

The noun "colour" has been used in place of the word Deen to illustrate that this Deen is like colour, that one becomes coloured by this Deen. Another reason that has been mentioned for the substitution of the word Deen with the noun "Colour" is for similarity to the act of Baptism of the Christians. The Christians baptize their children after they are born by sprinkling "Holy Water" upon them, thereby making them Christian. This act is known as baptism which actually means that the child has been coloured (baptized) upon Christianity. Thus in resemblance of this practice it has been said, "We have accepted the colour of Allaah."

15- In the verse,

"By *(by the oath of)* Mount Sinai! (Surah Teen: 2)

The word 'Sinai' was substituted with "Sineen".

16- In the verse,

﴿سَلٰمٌ عَلٰى إِلْ يَاسِيْنَ﴾

"Peace be to Ilyaaseen *(Ilyaas* υ*).*" (Surah Saaffaat: 130)

In this verse as well the name 'Ilyaas' was substituted with "Ilyaaseen". In both these verses, the words (Ilyaas and Sinai) were substituted so as to make it conform to the poetry of the Surah.

Diction

سَلَّطَهٗ عليه - To overcome another, to overpower, to subdue another.

اَلنُّحُوْلُ - To be thin, skinny. نَحَلَ(ف ن) وَنَحِلَ(س)وَنَحُلَ(ک) نُحُوْلاً mean one has become thin as a result of sickness or extreme hunger.

الذُّبولُ - Dejected, decayed. ذَبَلَ وَذَبُلَ(ن ک) ذُبولاً وذَبْلاً النَبَاتُ mean the crops have decayed or withered away.

المَعْمُوْدِيَّةُ: بَپْتِسْما... اِزْدَوَجَ الكلامُ اِزْدِوَاجًا - For one part of a speech to rhyme with another.

إبدالُ حرفٍ بحرفٍ

وقد يذكر سبحانه وتعالى حرفا مكانَ حرفٍ، نحوُ:

●قولِه تعالى:﴿ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ﴾ أى على الجبلِ، كماتجلّٰى فى المرةِ الأولى على الشجرةِ.

●وقولِه تعالى:﴿وَهُمْ لَهَا سَابِقُوْنَ﴾إى إليها سابقون.

●وقولِه تعالى:﴿لاَيَخَافُ لَدَيَّ الْمُرْسَلُوْنَ،إلاَّ مَنْ ظَلَمَ﴾أى لكن من ظلم؛ فهو استينافٌ.

Substitution of one particle with another

In some instances Allaah Ta'ala uses one particle in place of another. For example,

1- In the verse,

﴿ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ﴾

"When his Rabb manifested His illumination to the mountain." (Surah A'raaf: 143)

The particle, "to" was used in place of "upon". Thus the meaning of the verse will be, "When his Rabb manifested His illumination upon the mountain *(just as He manifested His illumination upon the tree previously)*."

2- In the verse,

﴿وَهُمْ لَهَا سَابِقُوْنَ ﴾

"And are the foremost in it *(in the race to good)*." (Surah Al-Mu'minoon: 61)

The particle meaning "in it" was used in place of "towards it". Thus meaning will be, "And are the foremost towards it (i.e. achieving good)."

3- In the verse,

﴿لاَيَخَافُ لَدَىَّ الْمُرْسَلُوْنَ،إِلاَّ مَنْ ظَلَمَ﴾

"The Ambiyaa have no fear in My presence except the one who had done wrong *(made a mistake)*." (Surah Naml: 10,11)

The particle "except" was used in place of "However". Thus the words "the one who had done wrong" will be a new sentence and the translation of the verse will be,

"The Ambiyaa have no fear in My presence. However the one who had done wrong."

● وقولِه تعالى: ﴿لَأُصَلِّبَنَّكُمْ فِيْ جُذُوْعِ النَّخْلِ﴾ أى على جذوع النخلِ.

● وقولِه تعالى: ﴿أَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ﴾ أى يستمعون عليه.

● وقولِه تعالى: ﴿السَّمَاءُ مُنْفَطِرٌ بِهٖ﴾ أى منفطرٌ فيه.

● وقولِه تعالى: ﴿مُسْتَكْبِرِيْنَ بِهٖ﴾ أى عنه.

● وقولِه تعالى: ﴿أَخَذَتْهُ الْعِزَّةُ بِالإِثْمِ﴾ أى حَمَلَتْه العزةُ على الإثمِ.

● وقولِه تعالى: ﴿فَسْئَلْ بِهٖ خَبِيْرًا﴾ أى فاسأل عنه.

● وقولِه تعالى: ﴿لَاتَأْكُلُوْا أَمْوَالَهُمْ إِلٰى اَموَالِكُمْ﴾ أى مع أموالِكم.

● وقولِه تعالى: ﴿إِلَى الْمَرَافِقِ﴾ أى مع المرافقِ.

● وقولِه تعالى: ﴿يَشْرَبُ بِهَا عِبَادُ اللّٰهِ﴾ أى يشربُ منها.

● وقولِه تعالى: ﴿وَمَاقَدَرُوْا اللّٰهَ حَقَّ قَدْرِهٖ إِذْ قَالُوْا: مَاأَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِنْ شَيْءٍ﴾ أى أن قالوا.

4- In the verse,

﴿لَأُصَلِّبَنَّكُمْ فِيْ جُذُوْعِ النَّخْلِ﴾

"And will surely crucify you *(mercilessly)* on the trunks of date palms." (Surah Taahaa: 71)

The particle "في" was used in place of "على".

5- In the verse,

﴿أَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ﴾

"Or do they *(the Kuffaar)* have a ladder *(into the heavens)* by which they are able to eavesdrop *(and hear divine revelation that permits them to commit Kufr)*? (Surah Toor: 38)

The particle "في" was used in place of "على".

6- In the verse,

﴿السَّمَاءُ مُنْفَطِرٌ بِهِ﴾

"The sky will be split apart on that day." (Surah Muzzammil: 18)

The particle"ب" has been used in place of "فی".

7- In the verse,

﴿مُسْتَكْبِرِيْنَ بِهِ﴾

"In arrogance mocking it *(the Quraan)*." (Surah Mu'minoon: 67)

The particle "ب" was used in place of "عن".

8- In the verse,

﴿أَخَذَتْهُ الْعِزَّةُ بِالإِثْمِ﴾

"Pride *(arrogance and stubbornness)* leads him to *(commit more)* sin." (Surah Baqarah: 206)

The particle "ب" was used in place of "علی".

9- In the verse,

﴿فَسْئَلْ بِهِ خَبِيْرًا﴾

"So enquire about him from one who is knowledgeable." (Surah Furqaan: 59)

The particle "ب" was used in place of "عن".

10- In the verse,

﴿لاَتَأْكُلُوْا أَمْوَالَهُمْ إِلٰى اَموَالِكُمْ﴾

"Do not devour their wealth *(by including it)* with your own." (Surah Nisaa: 2)

The particle "الی" was used in place of "مع".

11- In the verse,

﴿إِلَى الْمَرَافِقِ﴾

"Up to *(and including)* the elbows." (Surah Maa'idah: 6)

The particle "الى" was used in place of "مع".

12- In the verse,

﴿يَشْرَبُ بِهَا عِبَادُ اللّٰهِ﴾

"From which Allaah's bondsmen shall drink." (Surah Dahar: 6)

The particle "ب" was used in place of "من".

13- In the verse,

﴿وَمَاقَدَرُوْا اللّٰهَ حَقَّ قَدْرِهِ إِذْ قَالُوْا: مَاأَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِنْ شَيْءٍ﴾

"They *(the Jews)* have not recognised *(the power and worth of)* Allaah as they should have done <u>when they said</u>, "Allaah has not revealed anything too any human being." (Surah An'aam: 91)

The particle "اذ" was used in place of "ان" and without substitution the translation would be, "They *(the Jews)* have not recognised *(the power and worth of)* Allaah as they should have done <u>because they said</u>, "Allaah has not revealed anything too any human being."

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Substitution of one sentence with another

Sometimes Allaah Ta'ala substitutes one sentence with another but this is only done when the sentence that is mentioned in its place accentuates the meaning or clauses of the omitted sentence. For example,

1- In the verse,

﴿وَإِنْ تُخَالِطُوْهُمْ فَإِخْوَانُكُمْ﴾

"If you mix with them *(if you combine their wealth with yours to share expenses)* then they are your brothers *(and there shall be no problem with this)*." (Surah Baqarah: 220)

The sentence, "They are your brothers" has been mentioned in place of "There shall be no problem with this" because it accentuates the meaning of the omitted sentence.

2- In the verse,

﴿وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ﴾

"If they *(the Jews)* had Imaan *(believed in Muhammed* ρ *and the Quraan)* and adopted Taqwa *(thereby staying away from sins like black magic)*, *(they would be rewarded and would find that)* the reward with Allaah Ta'ala is best for them." (Surah Baqarah: 103)

The sentence, "The reward with Allaah Ta'ala is best for them" has been mentioned in place of "They would be rewarded" because it accentuates the meaning of the omitted sentence.

3- In the verse,

﴿إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ﴾

"If he has stolen then surely his brother before him *(Yusuf)* must have also stolen *(so it is of no surprise)*." (Surah Yusuf: 77)

The sentence, "Surely his brother before him must have stolen" was mentioned in place of the sentence "It is of no surprise" because it accentuates the meaning of the omitted sentence.

4- In the verse,

﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ ،فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ﴾

"Whoever is an enemy of Jibraeel υ *(is an enemy of Allaah so let him die in his anger because)* by Allaah's command, he *(Jibraeel* υ*)* has brought to your heart the Quraan." (Surah Baqarah: 97)

The sentence "By Allaah's command he has brought to your heart the Quraan" was mentioned in place of "Is an enemy of Allaah" because it accentuates the meaning of the omitted sentence.

إبدالُ جملةٍ بجملةٍ

وقد يورِد جملةً مكانَ جملةٍ، مثلاً: إذا دلّت جملةٌ على حاصلِ مضمونِ جملةٍ أخرى، وسببِ وجودِها، فتُبَدَّلُ بتلك الجملةِ ؛ نحوُ:

●قولِه تعالى:﴿وَإِنْ تُخَالِطُوْهُمْ فَإِخْوَانُكُمْ﴾أى إن تخالطوهم فلا بأسَ بذلك، لأنهم أخوانُكم؛ وشأنُ الأخِ أن يُخالِطَ أخاه.

●وقولِه تعالى:﴿ لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ﴾أى لوجدوا ثوابا؛ ومثوبةٌ من عند اللّٰه خير.

●وقولِه تعالى:﴿ إِنْ يَّسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ﴾أى إن سرق فلا عجبَ لأنه قد سرق أخٌ له من قبل.

●وقولِه تعالى:﴿مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ ،فَإِنَّهُ نَزَّلَه عَلٰى قَلْبِكَ بِإِذْنِ اللّٰهِ﴾ أى من كان عدوا لجبريلَ فإن اللّٰه عدوٌّله، فإنه نزله على قلبك بإذنه؛ فعدوُّه يستحق أن يعاديه اللّٰهُ تعالى؛ فَحَذَفَ:"فإن اللّٰه عدوٌّ له" بدليل الآيةِ التاليةِ، وأبْدَلَ منه: ﴿فَإِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ ﴾.

Substitution of one sentence with another

Sometimes Allaah Ta'ala mentions one sentence in place of another, when that sentence accentuates the meaning of the omitted sentence or discloses the evidence or clauses of the omitted sentence. For example,

- In the verse, "If you mix with them *(if you combine their wealth with yours to share expenses)* then they are your brothers" and the position of a brother is that he mixes with his brothers.

- In the verse, "The reward with Allaah Ta'ala is best for them" means they will receive a reward from Allaah Ta'ala.

- In the verse, "If he has stolen then surely his brother before him *(Yusuf)* must have also stolen" so it is of no surprise.

- In the verse, "Whoever is an enemy of Jibraeel υ" is an enemy of Allaah because by Allaah's command, he *(Jibraeel υ)* has brought to your heart the Quraan.

Therefore whoever has enmity with Hadhrat Jibraeel υ will become an enemy of Allaah. The sentence "He is an enemy of Allaah" has been omitted because the sentence "He has brought the Quraan to your heart" accentuates its meaning.

إبدال التنكير بالتعريف

وقد يقتضى أصلُ الكلام التنكيرَ، فَيَتَصَرَّفُ فيه بإدخالِ اللامِ والإضافةِ، ويبقى المعنى على التنكير الأولِ، نحوُ:

● قولِه تعالى: ﴿وَقِيْلِهِ يَارَبِّ﴾ أى قيلٍ له: يارب، فأبدل بقيْلِه، لأنه أخصرُ فى اللفظ.

● وقولِه تعالى: ﴿حَقُّ الْيَقِيْنِ﴾ أى حقٌ يقينٌ؛ أضِيْفَ ليكونَ أيسرَ فى اللفظ.

Substituting Nakirah (indefinite noun) with Ma'arifah (definite noun)

Sometimes a sentence requires that a word be Nakirah (indefinite noun) however a "Laam" is attached to it or because of 'Idhaafat' (becoming attached to another noun) it is converted to Ma'arifah (definite noun) but it will still have the meaning of an indefinite noun. Sometimes a "Laam" which denotes a definite noun or because of the indefinite noun becoming attached to another noun known as 'Idhaafat', the indefinite noun (Nakirah) now becomes a definite noun (Ma'arifah) but as far as its meaning is concerned, it still remains an indefinite noun (Nakirah). For Example,

1- In the verse,

﴿وَقِيْلِهِ يَارَبِّ﴾

"His *(the Rasul's)* statement when he said, "O my Rabb!" (Surah Zukhruf: 88)

This was actually "قِيْلٍ لَهُ: يَا رَبِّ" which was changed to "وَقِيْلِه" because its pronunciation is shorter.

Explanation: - وَقِيْلِهِ يَارَبِّ is attached to السَّاعَةِ and the verse actually reads,

وَعِنْدَهٗ عِلْمُ السَّاعَةِ؛ وَقِيْلِهٖ: يَارَبِّ! اِنَّ هٰؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُوْنَ

The majority of the Mufassireen are of the opinion that the personal pronoun (Dhameer) refers to Rasulullaah ρ and the meaning of the verse is, "The knowledge of Qiyaamah is only with Him, and *(the knowledge)* of his *(Rasulullaah's)* statement when he said, "This is a nation who refuse to accept Imaan." ('Bayaanul Quraan')

However according to Shah Sahib the personal pronoun (Dhameer) refers to Allaah Ta'ala which is why he says that "وَقِيْلِه" is actually "قِيْلٍ لَهُ: يَا رَبِّ". Thus according to

Shah Sahib the translation of this verse will be, "The knowledge of Qiyaamah is only with him and *(the knowledge)* of His *(Rasul's)* saying to Allaah, "This is a nation who refuse to accept Imaan."

2- In the verse,

﴿حَقُّ الْيَقِيْنِ﴾

"This is most definitely the irrefutable *(undeniable)* truth." (Surah Waaqi'ah: 95)

It was actually "حَقٌّ يَقِيْنٌ". The nouns were attached (Idhaafat) to each other to make its pronunciation easier.

إبدالُ التذكيرِ والتأنيثِ والإفرادِ بأضدادِها

وقد يقتضى سَنَنُ الكلام الطبيعى تذكيرَ الضمير، أو تأنيثَه، أو إفرادَه، فيُخرجه سبحانه وتعالى عن ذلك السنن الطبيعى، ويذكر المؤنثَ مقامَ المذكرِ، وبالعكسِ، ويأتى بالجمع مكانَ المفردِ، رعايةً للمعنى، نحوُ:

- قولِه تعالى: ﴿فَلَمَّا رَاَى الشَّمْسَ بَازِغَةً، قَالَ: هٰذَا رَبِّىْ، هٰذَا أَكْبَرُ﴾.
- وقولِه تعالى: ﴿مِنَ الْقَوْمِ الظَّالِمِيْنَ﴾.
- وقولِه تعالى: ﴿مَثَلُهُمْ كَمَثَلِ الَّذِىْ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُورِهِمْ﴾

Substitution of Masculine with Feminine, singular with plural, and vice versa

Sometimes a sentence might require that the Dhameer (personal pronoun) be masculine or feminine or singular and instead Allaah Ta'ala substitutes the masculine with feminine and vice versa or substitutes the singular with plural and vice versa, while bearing in mind the connotation of the verse. For example,

1- In the verse,

﴿فَلَمَّا رَاَى الشَّمْسَ بَازِغَةً، قَالَ: هٰذَا رَبِّىْ، هٰذَا أَكْبَرُ﴾

"When he saw the sun shining he said, "Can this be my Rabb? This is the greater *(than the stars and the moon)*." (Surah An'aam: 78)

The masculine demonstrative pronoun, "هذا "(this) refers to the word "الشمس"(sun) which is feminine, therefore the feminine demonstrative pronoun "هذه" should have been used. However when considering the meaning of the verse the masculine demonstrative pronoun was used. It is written in 'Tafseer Mathari',

"The masculine demonstrative pronoun was used as the meaning (of the word sun) was referred, which is radiance and light."

2- In the verse,

﴿مِنَ الْقَوْمِ الظّٰلِمِيْنَ﴾

"From the oppressive *(sinful)* nation." (Surah Mu'minoon: 28)

The word nation, (القوم) is singular, therefore its adjective should be singular as well and should read,

﴿مِنَ الْقَوْمِ الظّٰلِمِ﴾

However the meaning of the word was kept in mind and the adjective was made plural because even though the word nation is singular, it is plural in connotation.

3- In the verse,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِىْ اسْتَوْقَدَ نَارًا ، فَلَمَّا أَضَاءَ تْ مَا حَوْلَهُ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ﴾

"Their likeness *(the comparison of the hypocrites)* is like that of people who lit a fire. When the surroundings lit up *(and they enjoyed the light, heat and security of the fire)*, Allaah took away their light." (Surah Baqarah: 17)

The relative pronoun (Ism Mowsool), (الذى) is singular but plural in meaning. It is for this reason that the personal pronoun (Dhameer) in "اِسْتَوْقَدَ" was made singular and the personal pronoun (Dhameer) in "نُوْرِهِمْ" was made plural.

إبدالُ التَثْنِيَةِ بالمفردِ

وقد يورد المفردَ مكانَ التثنيةِ، نحوُ:

● قوله تعالى: ﴿وَمَا نَقَمُوْا إِلاَّ أَنْ أَغْنَاهُمُ اللّٰهُ وَرَسُوْلُهُ مِنْ فَضْلِهِ﴾.

● وقوله تعالى: ﴿إِنْ كُنْتُ عَلىٰ بَيِّنَةٍ مِّنْ رَّبِّىْ،وَآتَانِى رَحْمَةً مِّنْ عِنْدِهِ، فَعُمِّيَتْ عَلَيْكُمْ﴾ والأصل: "فَعُمِّيَتَا" فأفرد، لأنهما كشَيْءٍ واحدٍ؛ ومثله: أَللّٰه وَرَسُوْلُه أَعْلَم.

Substituting a dual word with one singular meaning

Sometimes Allaah Ta'ala substitutes a dual word with one which is singular in meaning. For example,

1- In the verse,

﴿وَمَا نَقَمُوْا إِلاَّ أَنْ أَغْنَاهُمُ اللّٰهُ وَرَسُوْلُهُ مِنْ فَضْلِهِ﴾

"They sought revenge only because Allaah and His Rasul ρ had made them wealthy out of His grace." (Surah Taubah: 74)

The dual personal pronoun (Dhameer), i.e. 'هما', should have been used, making it "فَضْلِهِمَا", but since it refers to Rizq (sustenance) and only Allaah is the Raaziq (sustainer) the singular personal pronoun (Dhameer) was used instead of the dual.

2- In the verse,

﴿إِنْ كُنْتُ عَلىٰ بَيِّنَةٍ مِّنْ رَّبِّىْ،وَآتَانِى رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ﴾

"If I am on *(If i have)* a *(very clear)* proof from my Rabb *(a miracle which proves that I am Allaah's Nabi)* and He has granted me a mercy *(prophethood)* from Himself that is unclear to you." (Surah Hood: 28)

It should actually be "فَعُمِّيَتَا", which is a dual verb, indicating that both the proof and the mercy are unclear to them but instead the verb was made singular because both the proof and the mercy are of the same category.

In the same manner is the sentence اَللّٰهُ وَرَسُوْلُهُ اَعْلَمُ, where in reality it should be "اَعْلَمَانِ", but since the knowledge of the Rasul is only that which Allaah has granted, the knowledge of the Rasul and of Allaah becomes one, which is why the singular verb "اَعْلَمُ" was used instead of the dual.

إبدالُ الجزاءِ وجوابِ القسمِ بجملةٍ مستقلةٍ

وقد تقتضى طبيعةُ الكلامِ أن يُذْكَرَ الجزاءُ فى صورةِ الجزاءِ، والشرطُ فى صورةِ الشرطِ، وجوابُ القسمِ فى صورة جوابِ القسم، فيتصرف سبحانه وتعالى فى الكلامِ، ويجعلُ ذلك الجزءَ من الكلام جملَةً مستقلةً مستأنفةً، لتنتظم بالمعنى، ويُقيمُ شيئًا يدل عليه بوجهٍ من الوجوهِ، نحوُ:

●قولِه تعالى: ﴿وَالنَّازِعَاتِ غَرْقًا، وَالنَّاشِطَاتِ نَشْطًا، والسَّابِحَاتِ سَبْحًا، فَالسَّابِقَاتِ سَبْقًا، فَالْمُدَبِّرَاتِ أَمْرًا، يَوْمَ تَرْجُفُ الرَّاجِفَةُ﴾ المعنى: البعثُ والحشرُ حقٌّ يدل عليه قولُه تعالى: ﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ﴾.

●وقولِه تعالى: ﴿والسَّمَاءِ ذَاتِ الْبُروْجِ والْيَوْمِ الْمَوْعُوْدِ، وَشَاهِدٍ وَّمَشْهُوْدٍ، قُتِلَ أَصْحَابُ الأُخْدُوْدِ﴾ المعنى: المُجازاةُ على الأعمالِ حقٌّ.

●وقولِه تعالى: ﴿إِذَا السَّمَاءُ انْشَقَّتْ، وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ، وَإِذَا الأَرْضُ مُدَّتْ، وَأَلْقَتْ مَا فِيهَا وتَخَلَّتْ، وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ، يَأَيها الإِنْسَانُ إِنَّكَ كَادِحٌ﴾ المعنى: الحسابُ والجزاءُ كائنٌ.

Substituting the predicate of an oath or condition with a new sentence

At times the construction of a sentence might require that the predicate (Jazaa or Jawaab) of a condition or an oath be mentioned but Allaah Ta'ala adjusts the sentence by substituting a new sentence in place of the predicate and leaves some sort of sign to indicate that it had been omitted. For example,

1- In the verse,

﴿وَالنَّازِعَاتِ غَرْقًا، وَالنَّاشِطَاتِ نَشْطًا، والسَّابِحَاتِ سَبْحًا،
فَالسَّابِقَاتِ سَبْقًا، فَالْمُدَبِّرَاتِ أَمْرًا، يَوْمَ تَرْجُفُ الرَّاجِفَةُ﴾

"By the oath of those angels who harshly extract *(drag the souls of the Kuffaar)*, *(By)* those *(angels)* who *(gently extract the souls of the Mu'mineen as simple as they)*

untie knots, those who *(speedily take the souls of the dead to the heavens as if they)* are swimming along *(quickly)*, who then swiftly race *(along with the souls after Allaah instructs them whether the soul should be rewarded among the righteous or punished with the Kuffaar and sinners)* and *(by the oath of)* those *(angels)* who arrange *(to carry out)* the commands *(of Allaah)*. The day *(of Qiyaamah shall certainly take place)* when that *(the first blowing of the trumpet)* which shakes *(things)* shall *(cause them to)* shake *(and collapse)*." (Surah Naazi'aat: 1-6)

The sentence, "The day of Qiyaamah shall certainly take place" has been omitted which is the predicate (Jawaab) of the oath. The sign that it has been omitted is the last verse, "The day when that which shakes shall shake *(and collapse)*."

2- In the verse,

﴿والسَّمَاءِ ذَاتِ الْبُرُوْجِ والْيَوْمِ الْمَوْعُوْدِ، وَشَاهِدٍ وَّمَشْهُوْدٍ، قُتِلَ أَصْحَابُ الأُخْدُوْدِ﴾

"By *(the oath of)* the sky filled with stars! By the promised day *(the Day of Qiyaamah)*! By the day which presents itself *(to people as they remain where they are, namely Friday)* and the day when people are presented *(to the plain of Arafat, namely the day of Arafat, the 9th of Dhul Hijjah)*! *(Reward or punishment for one's deeds shall definitely occur). Accursed (slain)* are the people of the trenches *(who dug trenches)*." (Surah Burooj: 1-4)

The sentence, "Reward and punishment for one's deeds shall definitely occur" has been omitted which is the predicate (Jawaab) of the oath. The sign that it has been omitted is the last verse, "Accursed are the people of the trenches."

3- In the verse,

﴿إِذَا السَّمَاءُ انْشَقَّتْ، وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ،وَإِذَا الأَرْضُ مُدَّتْ وَأَلْقَتْ مَا فِيهَا وتَخَلَّتْ،وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ، يَاَيها الإِنْسَانُ إِنَّكَ كَادِحٌ﴾

"When *(the trumpet will be blown to signal the Day of Qiyaamah,)* the sky will tear apart *(split asunder)* and it will listen to *(the command of)* its Rabb *(commanding it to tear apart)* as it rightly should. When *(this day takes place), the earth will be stretched out* (to form a level plain*)* and casting out whatever is within it and will become empty. It will listen to *(the command of)* its Rabb *(to do this)* as it rightly should *(Reckoning and accountability for one's deeds shall most definitely occur)*. O man, indeed you make great *(good and evil)* efforts." (Surah Inshiqaaq: 1-6)

The sentence, "Reckoning and accountability for one's deeds shall most definitely occur" has been omitted which is the predicate (Jazaa) of the condition. The sign that it has been omitted is the last verse, "O man, indeed you make great efforts."

إبدالُ الخطابِ بالغيبةِ

وقد يُقَلِّب الله تعالى أسلوبَ الكلام ، بأن يقتضى الأسلوبُ الخطابَ فيأتى بالغائبِ، نحوُ قوله تعالى: ﴿حَتّٰى إِذَا كُنْتُمْ فِىْ الْفُلْكِ ، وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ﴾.

Substituting between second person and third person

Sometimes the prose of the entire sentence might change whereby the sentence requires that it be in second person but instead it a third person pronoun is used. For example,

1- In the verse,

﴿حَتّٰى إِذَا كُنْتُمْ فِىْ الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ﴾

"Until the time comes when you are in a ship and it sails with them *(the people on board)* by a pleasant wind." (Surah Yunus: 22)

The narrative was changed from second person to third person, whereas it should have been "جَرَيْنَ بِكُمْ" (it sails with you all).

إبدالُ الإخبارِ بالإنشاءِ وبالعكسِ

وقد يذكر سبحانه وتعالى الإنشاءَ مكانَ الإخبارِ، والإخبارَ مكانَ الإنشاءِ، نحوُ:

- قولِه تعالى: ﴿فَامْشُوْا فِيْ مَنَاكِبِهَا﴾ أى لِتَمْشُوا.
- وقولِه تعالى: ﴿إِنْ كُنتُمْ مُؤْمِنِيْنَ﴾ أى إيمانكم يقتضى هذا.
- وقولِه تعالى: ﴿مِنْ أَجْلِ ذٰلِكَ كَتَبْنَا عَلٰى بَنِىْ إِسْرَائِيْلَ﴾ المعنى: على قياسِ حالِ ابنِ آدمَ كتبنا، أو: على مثالِ حالِ ابنِ آدمَ؛ فأبدَل منه: ﴿مِنْ أَجْلِ ذٰلِكَ﴾ لأن القياسَ لايكونُ إلا بملاحظةِ العلةِ؛ فكأنَّ القياسَ نوعٌ من التعليلِ.
- وقولِه تعالى: ﴿أَرَأَيْتَ﴾ هو فى الأصل بمعنى الاستفهامِ، من الرؤية، ولكن نقَل هُنا ليكونَ تنبيها على استماعِ الكلامِ الآتى بعدَه كما يقال فى العرف: تَرى شَيْئًا؟ تَسْمَعُ شيئًا؟

Substituting between Khabar and Insha

Sometimes Allaah Ta'ala mentions 'Jumla Insha'iyah' in place of 'Jumla Khabariya' and vice versa. For example,

1- In the verse,

﴿هُوَ الَّذِىْ جَعَلَ لَكُمُ الاَرْضَ ذَلُوْلاً، فَامْشُوْا فِيْ مَنَاكِبِهَا﴾

"It is He Who placed the earth at your service so walk on its roads." (Surah Mulk: 15)

The actual meaning is "So that you may walk on its roads", which is a 'Jumla Khabariya' meaning a sentence denoting information. The sentence "Walk on its roads" was mentioned to indicate how the earth has been placed at mans service, i.e. one is able to walk upon it as he pleases, which is why it should have been "لتمشوا" in place of "فامشوا" but Allaah Ta'ala substituted the 'Jumla Khabariya' with a 'Jumla Insha'iyah. (The word "لتمشوا " is a present tense verb which would make the sentence 'Jumla Khabariya' and the word "فامشوا " is a command, thus making it 'Jumla Insha'iyah'.)

2- In the verse,

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾

"Do not be weak *(or lose courage against your enemies)* and do not grieve *(over your losses)* for you shall be elevated *(triumphant and in superior position over your enemies)* if you are *(true)* Mu'mineen." (Surah Aal-Imraan: 139)

The sentence "If you are true Mu'mineen" has been substituted in place of "Your Imaan requires it". This is also an example of 'Jumla Insha'iyah' being mentioned in place of 'Jumla Khabariya'.

3- In the verse,

﴿مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ﴾

"Because of this *(incident)*, We decreed *(prescribed)* for the Bani Israa'eel." (Surah Maa'idah: 32)

The sentence "Because of this, We decreed" was mentioned in place of "By comparing to the condition of the son of Aadam υ, We decreed" or "Because of the condition being similar to the condition of the son of Aadam υ, We decreed". **The reason why this is said to be omitted is because nothing can be compared without having similar factors.** (This is an example of substitution of one sentence with another, even though they are both Khabariya. This is not an error by the author but rather open-mindedness in drawing examples.)

4- In the verse,

"Have you not seen,"

(This sentence is used in numerous places in the Noble Quraan, for example in the beginning of Surah Maa'oon and the ninth, eleventh and thirteenth verses of Surah Alaq)

This is usually used with the meaning of inquiry but here it has been used with the meaning "have you not seen" in order to turn the attention of the listener to what is about to follow. Just as in common language one would say "Did you hear about this?", "Have you seen this?" which is a rhetorical question meaning that I want to inform you about something that I have seen or heard about. Similarly whenever this sentence is used it is used in a rhetorical sense meaning that I wish to inform you about something. This is also an example of 'Jumla Insha'iyah' being mentioned in place of 'Jumla Khabariya'.

Note

Shah sahib has mentioned various examples of 'Jumla Insha'iyah' being mentioned in place of 'Jumla Khabariya' but did not give any examples of 'Jumla Khabariya' being mentioned in place of 'Jumla Insha'iyah' whereas there are numerous examples of this sort in the Noble Quraan.

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْءٍ﴾

"Divorced women should wait *(should abstain from remarrying)* for three *(menstrual)* courses *(after divorce, called Iddah)*." (Surah Baqarah: 228)

﴿وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّعَشْرًا﴾

"Those of you who die, leaving their wives behind, then they *(the wives)* shall remain by themselves *(in Iddah)* for four months and ten days." (Surah Baqarah: 234)

In both of the above verse the word "يَتَرَبَّصْنَ" was used which is a third person future tense verb which actually means, "They are going to remain by themselves" however in this verse it has the meaning of a command, "They shall remain by themselves".

التقديمُ والتأخيرُ والتعلقُ بالبعيدِ وما شابَهَهُما

وقد يوجب التقديمُ والتأخيرُ أيضًا صعوبةً في فهمِ المراد ،كما في الشِّعرِ المشهورِ:

بُثَيْنَةُ شأنُها سلبتْ فُؤادى ÷ بلاجرم أتيتُ به سلاما

والتعلقُ بالبعيد أيضًا مما يوجب الصعوبةَ في الكلامِ، وكذلك مايكونُ من هذا القبيلِ، نحوُ:

●قولِه تعالى: ﴿إلاّ آلَ لُوْطٍ،إنَّا لَمُنَجُّوْهُمْ أَجْمَعِيْنَ،إلاَّ امْرَأَتَهُ﴾أدخَلَ الاستثناءَ على الاستثناءِ فصعُب.

●وقولِه تعالى: ﴿فَمَايُكَذِّبُكَ بَعْدُ بِالدِّيْنِ﴾متصلٌ بقولِه: ﴿لَقَدْ خَلَقْنَا الإِنْسَانَ فِى أَحْسَنِ تَقْوِيْمٍ﴾

●وقولِه تعالى: ﴿يَدْعُوْا لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ﴾أى يدعوا مَنْ ضَرُّهُ .

●وقولِه تعالى: ﴿ لَتَنُوْأُ بِالْعُصْبَةِ أُوْلِى الْقُوَّةِ﴾ أى لتنوأ العصبةُ بها.

●وقولِه تعالى: ﴿وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ﴾أى اغسلوا أرجلَكم

●وقولِه تعالى: ﴿وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى﴾ أى ولولا كلمةٌ سبقت وأجلٌ مسمًّى لكان لزامًا.

●وقولِه تعالى: ﴿إِلاَّ تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ﴾متصلٌ بقولِه: ﴿فَعَلَيْكُمُ النَّصْرُ﴾

●وقولِه تعالى: ﴿إِلاَّ قَوْلَ إِبْرَاهِيْمَ ﴾متصلٌ بقوله﴿لَقَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىْ إِبْرَاهِيْمَ﴾

●وقولِه تعالى: ﴿يَسْئَلُوْنَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا﴾أى يسئلونك عنها كأنك حفى.

Bringing forward (Taqdeem), delaying (Taakheer), association by far and other similar aspects

Sometimes bringing forward (Taqdeem) and delaying (Taakheer) of a word can cause difficulty in comprehension. For example, in this famous poem the meaning of the poet is difficult to understand because of Taqdeem and Taakheer.

بُثَيْنَةُ شأنُها سلبتْ فُؤادى ÷ بلاجرم أتيتُ به سلاما

The correct layout of this poem is,

بُثَيْنَةُ سَلَبَتْ فُؤادى بلاجُرْم أَتَيْتُ به، شأنُها يكونُ سلاما

"Buthaynah has stolen my heart without me committing any wrong. May its dignity remain secure."

However the poet brought the words "its dignity" forward before the words "stolen my heart without committing any wrong" which makes it difficult to ascertain the true meaning of this poem.

Association by far (for a part of the text to be associated with another which is distant from it) also creates difficulty in comprehension as well as those other aspects which cause difficulty in comprehension. For example,

1- In the verse,

﴿إِلَّآ آلَ لُوْطٍ، إِنَّا لَمُنَجُّوْهُمْ أَجْمَعِيْنَ، إِلَّا امْرَأَتَهُ﴾

"*(We shall destroy all of them)* Except the family of Loot υ *(because they are Mu'mineen)*. We shall surely rescue all of them *(all the members of his family)* except his wife *(who does not have Imaan)*." (Surah Hijr: 59,60)

In this verse Allaah Ta'ala has mentioned two exclusions (used the word except twice) which makes it difficult to comprehend the meaning of Allaah Ta'ala. (This is an example of other similar aspects which cause difficulty in comprehension.)

2- In the verse,

﴿فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ﴾

"What is it then that makes you deny Reckoning *(on the Day of Qiyaamah)*? (Surah Teen: 7)

This verse is associated with the verse,

﴿لَقَدْ خَلَقْنَا الإِنْسَانَ فِي أَحْسَنِ تَقْوِيْمٍ﴾

"Undoubtedly, We created man in the best form." (Surah Teen: 4)

This is an example of association by far. (Thus the verses will jointly mean that since we created man in the best form, what causes you to deny Reckoning on the Day of Qiyaamah.)

3- In the verse,

﴿يَدْعُوْا لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ يعنى يَدْعُوا مَنْ ضَرُّهُ﴾

"He prays to that, the harms of which are nearer at hand than the benefits." (Surah Hajj: 13)

The words "لَمَنْ ضَرُّهُ" are actually the passive participle (Maf'ool) of the verb "يَدْعُوْا" and should therefore not have a "Laam" upon it but Allaah Ta'ala has used added a "Laam" which makes it a little difficult in comprehending the meaning of Allaah Ta'ala. This is also an example of those other aspects that cause difficulty in comprehension.

4- In the verse,

﴿لَتَنُوْأُ بِالْعُصْبَةِ أُوْلِى الْقُوَّةِ﴾

"The keys of which were too heavy *(even)* for a mighty troop of men." (Surah Qasas: 76)

The order of the sentence was changed which causes difficulty in comprehending the meaning of Allaah Ta'ala. (This is also an example of those other aspects which cause difficulty in comprehension)

5- In the verse,

﴿وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ يعنى اغسِلوا اَرْجُلَكُمْ﴾

"Pass wet hands over your heads and *(wash)* your feet up to *(and including)* your ankles." (Surah Maa'idah: 6)

This is an example of Association by far.

6- In the verse,

﴿وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى﴾

"If it were not for a decree *(binding decision)* that had already proceeded from your Rabb and an appointed term *(Qiyaamah)*, punishment would certainly have come *(to them already)*." (Surah Taahaa: 129)

In this sentence the words"لَكَانَ لِزَامًا" (punishment would certainly have come) has been brought first and the words "وَاَجَلٌ مُسَمًّى" (appointed term) were brought last which creates difficulty in comprehension.

7- The words in the verse,

﴿إِلاَّ تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ﴾

"If you do not do so, there shall be trouble and widespread corruption on earth." (Surah Anfaal: 73)

Is associated with the verse that precedes it,

﴿فَعَلَيْكُمُ النَّصْرُ﴾

"It will be obligatory upon you to assist them." (Surah Anfaal: 72)

This is an example of association by far.

8- The words in the verse,

﴿ اِلاَّ قَوْلَ اِبْرَاهِيْمَ﴾

"Except for the statement *(saying)* of Ibraheem υ." (Surah Mumtahina: 4)

Is associated with the words in the beginning of the verse,

﴿لَقَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيْ إِبْرَاهِيْمَ﴾

"There was certainly a sterling *(good)* example for you in Ibraheem υ." (Surah Mumtahina: 4)

This is also an example of association by far.

9- In the verse,

﴿يَسْئَلُوْنَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا﴾

"They ask you as if you have perfect knowledge regarding it." (Surah A'raaf: 187)

The words "كَاَنَّكَ حَفِيٌّ" (as if you have perfect knowledge) have been brought before the words "عَنْهَا" (regarding it), which creates difficulty in comprehending its meaning.

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Additions in speech

Just as Hadhaf (omission), Ibdaal (substitution), Taqdeem and Taakheer, etc create difficulty in comprehension, additions in the method of speech which is commonly used also cause difficulty in comprehension and just as Hadhaf and Ibdaal comprised of various types so too does Additions in speech consist of various types.

1) Addition by adjective

2) Addition by a noun in apposition (Badal)

3) Addition by an explanatory conjunction (Athaf Tafseeri)

4) Addition by repetition

5) Addition by a particle (Harf Jar)

In the following text Shah Sahib will present examples for each of these.

الزيادة فى الكلام

والزيادةُ على السَنَنِ الطبيعى أيضًا على أقسامٍ:

الزيادةُ بالصفةِ:

قد تكون الزيادةُ فى الكلامِ بالصفةِ، نحوُ:

●قولِه تعالى:﴿ وَلَاطَائِرٍ يَّطِيْرُ بِجَنَاحَيْهِ﴾.

●وقولِه تعالى:﴿إِنَّ الإِنْسَانَ خُلِقَ هَلُوْعًا : إِذَا مَسَّهُ الشَّرُّ جَزُوْعًا، وَإِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا﴾.

الزيادةُ بالإبدالِ

وقد تكون بالإبدال، نحوُقوله تعالى:﴿لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ آمَنَ مِنْهُمْ﴾

الزيادةُ بالعطفِ التفسيرى

وقد تكون بالعطف التفسيرى، نحوُ قولِه تعالى:﴿ حَتّٰى إِذَا بَلَغَ أَشُدَّهُ، وَبَلَغَ أَرْبَعِيْنَ سَنَةً﴾

Additions in speech

There are many types of additions upon the method of speech commonly used. For example,

1) <u>Addition by an adjective</u>: - Sometimes additions are made to speech by introducing an adjective. For example,

1- In the verse,

﴿وَلَاطَائِرٍ يَّطِيْرُ بِجَنَاحَيْهِ﴾

"Every bird flying with its two wings."

On the surface it seems that the words "With its two wings" are additional because every bird flies with its two wings but in order to remove any ambiguity this adjective was added because speedy horses are also referred to using the word "طائر".

2- In the verse,

﴿إِنَّ الإِنْسَانَ خُلِقَ هَلُوْعًا : إِذَا مَسَّهُ الشَّرُّ جَزُوْعًا، وَإِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا﴾

"Verily Man has been created anxious *(hasty/impatient/restless)*, when difficulty afflicts him he panics *(loses his composure and becomes impatient)* and when he experiences good fortune, he becomes miserly." (Surah Ma'aarij: 19-21)

The words "When difficulty afflicts him" until the end are in actual fact the explanation of "Anxious", which were added to clearly explain the state of mans anxiety.

2) <u>Addition by a noun in apposition (Badal)</u>: - Sometimes additions are made to speech by the introduction of a noun in apposition. For example,

- In the verse,

﴿لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ آمَنَ مِنْهُمْ﴾

"To those weak *(poor)* ones who had Imaan." (Surah A'raaf: 75)

The words "Who had Imaan" are additional and in apposition to "those weak ones". These words were added to clarify the state of belief of the weak one's.

3) <u>Addition by an explanatory conjunction (Athaf Tafseeri)</u>: - Sometimes additions are made by introducing an explanatory conjunction into the speech. For example,

- In the verse,

﴿ حَتّٰى إِذَا بَلَغَ أَشُدَّهُ، وَبَلَغَ أَرْبَعِيْنَ سَنَةً ﴾

"Until the time arrives when he comes of strength *(matures)* and (that is he) reaches the age of forty." (Surah Ahqaaf: 15)

The words "Reaches the age of forty" are an explanatory conjunction, it is for this reason that the "و" is translated as "that is" instead of "and".

الزيادة بالتكرار

وقد تكون بالتكرار، نحوُ:

● قوله تعالى: ﴿وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَاءَ، إِنْ يَّتَّبِعُوْنَ إِلاَّ الظَّنَّ﴾

أصل الكلام: وما يتبع الذين يدعون من دون الله شركاءَ إلا الظنَ.

● وقوله تعالى: ﴿وَلَمَّا جَاءَ هُمْ كِتَابٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ـــــ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ـــــ فَلَمَّا جَاءَ هُمْ مَا عَرَفُوْا كَفَرُوْا بِهٖ﴾

● وقوله تعالى: ﴿وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوْا عَلَيْهِمْ فَلْيَتَّقُوْا اللّٰهَ﴾.

Additions by repetition

Sometimes additions are made to speech by repetition of certain words. For example,

1- In the verse,

﴿وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَاءَ، إِنْ يَّتَّبِعُوْنَ إِلاَّ الظَّنَّ﴾

"Who do these people follow who call upon *(who worship)* partners *(gods)* besides Allaah? They follow only assumptions." (Surah Yunus: 66)

The words "يَتَّبِعُوْنَ" (They follow) has been repeated and without repetition would be,

﴿وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَاءَ، إِلاَّ الظَّنَّ﴾

2- In the verse,

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ـــــ وَكَانُوْا مِنْ
قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ـــــ فَلَمَّا جَاءَهُمْ مَا عَرَفُوْا كَفَرُوْا بِهٖ﴾

"When a book *(Quraan)* from Allaah comes to them confirming *(supporting)* that *(Torah)* which is with them, *(they reject it)* even though before this they used to pray for victory over the Kuffaar. However when what they recognise comes to them, they deny it." (Surah Baqarah: 89)

The words "When what they recognise comes to them" have been repeated because this refers to the book mentioned previously as well. The purpose of this repetition is to make clear the deviation of the Yahood (Jews) that even though they knew it was the truth they rejected it. Another reason for this repetition, from a grammatical point is that there is a parenthetical clause (Jumla Mu'taritha) between the condition (Sharth) and its predicate (Jazaa) which separates the two making it necessary to repeat the condition (Sharth) again.

3- In the verse,

﴿وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوْا عَلَيْهِمْ
فَلْيَتَّقُوا اللّٰهَ﴾.

"Let those *(who are distributing the estate)* fear *(for the welfare of the orphan heirs as)* if they *(were to)* leave behind them weak offspring about whom *(about whose welfare)* they are concerned. They should fear Allaah." (Surah Nisaa: 9)

The words "They should fear Allaah" at the end of the verse has been repeated because of it having the same meaning as "Let those fear", which was stated in the beginning of the verse. The purpose of this repetition is to emphasize the importance and magnitude of the matter at hand. The grammatical reason for this repetition is the same as mentioned above.

●وقوله تعالى:﴿يَسْئَلُوْنَكَ عَنِ الأهِلَّةِ، قُلْ: هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾ أي هي مواقيتُ للناس باعتبارِ أن اللّٰه تعالى شَرَعَ لهم التوقيتَ بها، وللحجِ باعتبارِ أن التوقيتَ بها حاصلٌ للحجِ، ولوقيل:"هي مواقيتُ للناسِ في حَجِّهِم" لكان أخصرَ؛ ولكن أطْنَبَ.

●وقوله تعالى:﴿لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا، وَتُنْذِرَ يَوْمَ الْجمع﴾أي تنذر أمَّ القرى يومَ الجمع.

●وقوله تعالى:﴿وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً﴾أي ترى الجبالَ جامدةً؛ أدخَل "الحِسبان" لأن "الرؤية" تجيء لمعان، والمرادُ بها ههنا معنى "الحِسبان"

4- In the verse,

﴿يَسْئَلُوْنَكَ عَنِ الأهِلَّةِ، قُلْ: هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾

"They ask you *(O Muhammed ρ)* about the new moons *(why it waxes and wanes)*. Tell them that these are a means for people to determine time *(months)* and the Hajj." (Surah Baqarah: 189)

The verse means that the moon is an instrument of determining the months because Allaah Ta'ala has instructed to use it for that purpose. (Allaah Ta'ala has ordained for the Muslims to distinguish between the months based upon the lunar cycle instead of the solar cycle.) It is a means of determining the time of Hajj as it has been ordained by the Quraan to determine the months using the lunar cycle. If the verse would have read,

هِيَ مَوَاقِيْتُ لِلنَّاسِ فِيْ حَجِّهِمْ

The verse would have been shorter but Allaah Ta'ala chose to lengthen the discussion.

Note: - Shah sahib's intention is to point out that there is repetition in this verse in the sense that the moon is actually the means of determining the month of Hajj. Thus if the verse were to read,

هِيَ مَوَاقِيْتُ لِلنَّاسِ فِيْ حَجِّهِمْ

"These are the means for people to determine their (month of) Hajj."

The discussion would have been shorter as any speech which contains repetition is not free from being excessive.

However the commentator of 'Fauzul Kabeer', Hadhrat Moulana Saeed Ahmed Palanpoori (D.B) says that neither is there repetition in this verse nor is it excessive but it was for an important reason that Hajj was mentioned. The meaning of this verse is as follows, "Tell them that people determine the months for their worldly affairs and Deeni activities such as the fasts of Ramadaan, the Salaat of Eid, Zakaat, Sadaqaatul Fitr as well as Qurbaani (sacrifice) and the time for Hajj. However besides Hajj the time for all other Deeni activities are determined by the sighting of the moon in one's locality but in Hajj every person will disregard the sighting of the moon in his locality and rely on the sighting of the moon in Makkah Mukaramah. ('Ownul Kabeer')

5- In the verse,

﴿لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا، وَتُنْذِرَ يَوْمَ الْجَمعِ﴾

"So that you may warn the *(inhabitants of the)* Mother of all cities *(Makkah)* and those around her; and so that you may warn them about the Day of Gathering *(the Day of Qiyaamah)*." (Surah Shura: 7)

In order to emphasize the importance of warning, it was mentioned twice in one sentence.

6- In the verse,

﴿وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً﴾

"*(on the Day of Qiyaamah)* You will look at the mountains, thinking *(expecting)* them to be solid." (Surah Naml: 88)

The word "حسبان" has been placed between two passive participles (Maf'ool) because the words "رؤيت" (to see) has many meanings and the intended meaning here is "Expect".

●وقوله تعالى:﴿كَانَ النَّاسُ أُمَّةً وَّاحِدَةً، فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ـــ وَمَا اخْتَلَفَ فِيْهِ
إِلاَّ الَّذِيْنَ أُوْتُوْهُ مِنْ بَعْدِ مَاجَاءَ تْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ـــ فَهَدَى اللّٰهُ الَّذِيْنَ آمَنُوْا
لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الحَقِّ بِإِذْنِهِ ،وَاللّٰهُ يَهْدِىْ مَنْ يَشَاءُ إِلىٰ صِرَاطٍ مُّسْتَقِيْمٍ﴾ أدخل:
﴿وَمَا اخْتَلَفَ فِيْهِ إِلاَّ الَّذِيْنَ أُوْتُوْهُ﴾في تضاعيف الكلامِ المنتظمِ بعضُه ببعضٍ بيانا
لضميرِ:"اختلفوا"وأيذانا بأن المرادَ من "الاختلاف" ههنا: هو الاختلافُ الواقعُ
في أمةِ الدعوةِ بعدَ نزولِ الكتابِ: بأن آمن بعضٌ و كفر بعضٌ.

7- In the verse,

﴿كَانَ النَّاسُ أُمَّةً وَّاحِدَةً، فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ـــ وَمَا اخْتَلَفَ فِيْهِ إِلاَّ الَّذِيْنَ أُوْتُوْهُ مِنْ بَعْدِ
مَاجَاءَ تْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ـــ فَهَدَى اللّٰهُ الَّذِيْنَ آمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الحَقِّ بِإِذْنِهِ
وَاللّٰهُ يَهْدِىْ مَنْ يَشَاءُ إِلىٰ صِرَاطٍ مُّسْتَقِيْمٍ﴾

"Mankind was one community *(they were all Mu'mineen when man first came to the world and after the flood during the time of Nuh* υ*. However they later divided when some became Kaafiroon)*. *(Therefore)* Allaah sent *(to them)* the Ambiyaa as carriers of good news *(to the Mu'mineen that they are heading for Jannat)* and as warners *(to the Kaafiroon that they are heading for Jahannam)* and *(Allaah)* sent with them *(with the prophets)* the books *(divine scriptures)* with the truth so that *(by the laws contained in the scriptures)* He may judge between mankind concerning the matters *(of Deen)* in which they differed. *(However)* because of the animosity *(hatred)* between them, those to whom it *(the scripture)* was given differed concerning it *(concerning the Deen)* after clear proofs *(of Tauheed)* had come to them. By His will, Allaah guided those who had Imaan to the truth of that concerning which they differed. *(The Mu'mineen should therefore not become despondent because of the abuse and mischief of the Kuffaar)* Allaah guides whoever He wills to the straight path *(to the truth)*." (Surah Baqarah: 213)

Allaah Ta'ala mentioned the verse,

﴿وَمَا اخْتَلَفَ فِيْهِ إِلاَّ الَّذِيْنَ أُوْتُوْهُ مِنْ بَعْدِ مَاجَاءَ تْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ﴾

"*(However)* because of the animosity *(hatred)* between them, those to whom it *(the scripture)* was given differed concerning it *(concerning the Deen)* after clear proofs *(of Tauheed)* had come to them"

Between two verses that are closely linked to each other, in order to make it clear as to who are those people that differed regarding it and to highlight that the difference which is spoken about here, refers to the differences which occurred among the Ahle-Kitaab after the Quraan was revealed, whereby some accepted Imaan and others disbelieved.

زيادةُ حرفِ الجر

وقد يزيد سبحانه وتعالى حرفَ الجرِعلى الفاعلِ، أو المفعولِ به، ويجعلُه معمولًا للفعلِ بواسطةِ حرفِ الجرِ، لتأكيدِ الاتصالِ، نحوُ:

● قوله تعالى: ﴿يَوْمَ يُحْمٰى عَلَيْهَا﴾ أى تُحْمٰى هى.

● وقولِه تعالى: ﴿وَقَفَّيْنَا عَلىٰ آثَارِهِمْ بعِيْسىَ ابْنِ مَرْيَمَ﴾ أى قفينا هم بعيسى ابنِ مريمَ.

Addition by a particle (Harf Jar)

Sometimes Allaah Ta'ala adds a particle (Harf Jar) on to the active participle (Faa'il) or passive participle (Maf'ool). It is then affected by the verb by means of the particle because of the emphasis in its attachment. For example,

1- In the verse,

﴿يَوْمَ يُحْمٰى عَلَيْهَا﴾

"The day when it will be heated in the fire." (Surah Taubah: 35)

The particle(Harf Jar), "على", was added on to the active participle.

2- In the verse,

﴿وَقَفَّيْنَا عَلىٰ آثَارِهِمْ بعِيْسىَ ابْنِ مَرْيَمَ﴾

"In their footsteps We sent Isa, the son of Maryam." (Surah Maa'idah: 46)

The particle (Harf Jar), "على", was added on to the passive participle and has the meaning of 'sending one after the other'.

واوُ الاتصالِ

وينبغى أن يُعلَم هنا نكتةٌ، وهى أن " الواوَ" تُستَعْمَلُ فى مواضعَ كثيرةٍ لتوكيدِ الاتصالِ، لاللعطفِ، نحوُ:

●قولِه تعالى: ﴿إِذَاوَقَعَتِ الْوَاقِعَةُ – إلى قوله تعالى – وَكُنْتُمْ اَزْوَاجًا ثلاثَةً﴾

●وقولِه تعالى: ﴿حَتّٰى إِذَا جَاءُوْهَا وَفُتِحَتْ أَبْوَابُهَا﴾.

●وقولِه تعالى: ﴿وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ آمَنُوْا﴾.

"و" for simultaneity

It is necessary to understand one point at this juncture and that is, often the letter "و" is used to denote simultaneity (and is not used as a conjunction). For example,

1- In the verse,

﴿إِذَاوَقَعَتِ الْوَاقِعَةُ – إلى قوله تعالى – وَكُنْتُمْ اَزْوَاجًا ثلاثَةً﴾

"When Qiyaamah will take place, there shall be none to deny its occurrence. It will lower *(those Kuffaar who behaved haughtily in this world)* and elevate *(the Mu'mineen who were looked down upon in this world)*. *(Qiyaamah will be the day)* When the earth shall convulse *(shake uncontrollably)* with violent earthquakes. And the mountains will be shattered *(crumble)* to pieces and become like scattered *(flying)* dust *(floating about in the air)*. You people will then be in three groups." (Surah Waaqi'ah: 1-7)

The "و" that appears before "You people will be in three groups" is not a conjunction but to emphasize its simultaneity with the events prior to it.

2- In the verse,

﴿حَتّٰى إِذَا جَاءُوْهَا وَفُتِحَتْ أَبْوَابُهَا﴾

"Until, when they arrive there, its gates will *(already)* be open." (Surah Zumar: 73)

The "و" which appears before the word "فُتِحَتْ" is not a conjunction nor to denote its state (Haaliyah), as the majority of the Mufassireen presume, but rather it is simultaneity.

3- In the verse,

﴿وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ آمَنُوْا﴾

"*(Referring to the Battle of Uhud, Allaah says that He alternates victory and defeat between nations)* So that Allaah may purify the Mu'mineen." (Surah Aal-Imraan: 141)

The author has made an error in quoting verses as according to all the Mufassireen the "و" in the beginning of this verse is a conjunction. However in the verse prior to this,

وَلِيَعْلَمَ اللّٰهُ الَّذِيْنَ آمَنُوْا

"So that Allaah may *(make people)* know those who have *(true)* Imaan." (Surah Aal-Imraan: 140)

A question arises that if this "و" is a conjunction then to which what is it connected to? The majority of the Mufassireen are of the opinion that the sentence to which it is connected has been omitted and in determining the sentence that has been omitted there is a vast difference of opinion. According to Shah Sahib the "و" mentioned here is not a conjunction but is for simultaneity because if it is said to be for simultaneity then there will be no objection and nothing has to be accepted as omitted whereas if it is said to be a conjunction then the above objections will be applicable.

فاءُ الاتصالِ

وكذلك تُزاد "الفاءُ" أيضا، قال القسطلانی فی شرح كتابِ الحجِ، فی بابِ المعتمرِ إذا طاف طوافَ العُمْرةِ ثم خرج، هل يُجْزيه من طوافِ الْوَدَاعِ؟:

"ويجوز توسطُ العاطف بين الصفةِ والموصوفِ لتأكيدِ لُصوقِها بالموصوفِ، نحوُ: ﴿إِذْ يَقُوْلُ الْمُنَافِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَرَضٌ﴾ قال سيبويهِ: هو مثلُ: "مررتُ بزيدٍ وصاحبِك" إذا أردتَ بصاحبِك زيدًا.

وقال الزمخشری فی قوله تعالى: ﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلاَّ وَلَهَا كِتَابٌ مَّعْلُوْمٌ﴾ : جملةٌ واقعةٌ صفةً لقريةٍ؛ والقياس أن لاتتَوَسَّطَ الواوُ بينهما، كما فی قوله تعالى: ﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلاَّ لَهَا مُنْذِرُوْنَ﴾ وإنما تَوَسَّطت لتأكيدِ لُصوقِ الصفةِ بالموصوفِ، كما يقال فی الحالِ: جاءنی زيدٌ عليه ثوبٌ، وجاءنی زيدٌ وعليه ثوبٌ (انتهى)

"ف" for simultaneity

Similarly the letter "ف" is also used for simultaneity. For example,

- In the verse,

﴿فَبِذٰلِكَ فَلْيَفْرَحُوا﴾

"About this you should rejoice." (Surah Yunus: 58)

The "ف" which appears before the word "بذالك" is for simultaneity. It is written in 'Tafseer Mathari' that the letter "ف" is sometimes used for simultaneity[3].

Allaamah Qasthalaani (A.R) has written in the commentary of 'Bukhaari' under the chapter 'Will the Tawaaf of a person performing Tawaaf for Umrah be sufficient for his Tawaaful Widaa?' writes,

"It is not permissible to bring a conjunction between a word and it’s adjective. For example, in the verse,

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[3] 'Tafseer Mathari' volume 5 page 35

﴿إِذْ يَقُوْلُ الْمُنَافِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَرَضٌ﴾

"When the hypocrites and those in whose hearts there is a disease." (Surah Anfaal: 49)

(In order to keep the simultaneity with its adjective the letter "و " was used to denote simultaneity.)

Sibuway has said that this verse is the same as,

مَرَرْتُ بِزَيدٍ وصاحِبِكَ

"I went pass Zaid, your companion."

If you regard the word "صاحبك" as referring to Zaid.

Allaamah Zamakhshari has said that in the verse,

﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلاَّ وَلَهَا كِتَابٌ مَّعْلُوْمٌ﴾

"There was an appointed term *(fixed)* for *(the destruction of)* every town that We destroyed *(from which they have no escape)*." (Surah Hijr: 4)

The words "وَلَهَا كِتَابٌ مَعْلُوْمٌ" is the adjective of the word "قَرْيَةٍ" and reason dictates that the letter "و" did not appear between them just as in the verse,

﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلاَّ لَهَا مُنْذِرُوْنَ﴾

"We have destroyed towns only after they had *(received)* warners." (Surah Shu'araa: 208)

Undoubtedly the letter "و" has appeared between them (the noun and its adjective) to emphasize the simultaneity between the two just as,

جاءني زيدٌ عليه ثوبٌ

"Zaid came to me, in that condition that he had clothing on."

Can also be said as,

جاءني زيدٌ وعليه ثوبٌ

"Zaid came to me and he had clothing on."

Note

Allaamah Qasthalaani: - He is a famous Muhaddith from Egypt. His full name is Ahmed bin Muhammed bin Abu Bakr bin Abdul Malik Qasthalaani. His is a Qutaibie Egyptian. He was born in 851 A.H in Cairo and passed away in 923 A.H. Among his literary works, the commentary on 'Sahee Bukhaari', entitled 'Irshaadus Saarie' and the biography of Rasulullaah ρ, entitled 'Mawaahib Ladunyih' are most famous.

Sibuway: - He is a famous and respected scholar of Arabic grammar. His full name is Amr bin Uthmaan bin Qanbar. His common name is Abu Bishar and his title is Sibuway. He was born in 148 A.H in a town of Sheraaz and passed away in 180 A.H in Ahwaz. He was only 32 or 33 years old but in a short period of time, he attained such proficiency in Arabic grammar that he surpassed even his mentor, Khaleel bin Ahmed. Among his literary works, 'Kitaab Sibuway' is a renowned book in Arabic grammar.

Zamakhshari: - He is a famous Mufassir and an Imaam of Arabic diction and language **but was a follower of the deviant sect of the Mu'tazilah.** His full name is Mahmood bin Umar Khuwaarzamie. His common name is Abul Qaasim and is famous by the title 'Jaarullaah Zamakhshari'. He was born in the famous town of Khuwaarzam, called Zamakhshar in 467 A.H and died in 538 A.H.

انتشارُ الضمائرِ، وإرادةُ المَعْنَيَيْنِ من كلمةٍ واحدةٍ

وربما تكون الصعوبةُ فى فهمِ المرادِ لانتشارِ الضمائرِ، وإرادةِ المعنيين من كلمة واحدة، نحوُ:

●قولِه تعالى:﴿وَإِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ، وَيَحْسَبُوْنَ أَنَّهُمْ مُهْتَدُوْنَ﴾ يعنى أن الشياطينَ ليصدونَ الناسَ عن السبيلِ، ويَحسَبُ الناسُ أنهم مهتدون.

●وقولِه تعالى:﴿قَالَ قَرِيْنُهُ﴾المرادُ به الشيطانُ فى موضعٍ واحدٍ، وفى الموضعِ الآخرِ الملَكُ.

●وقولِه تعالى:﴿يَسْئَلُوْنَكَ مَاذَايُنْفِقُوْنَ؟ قُلْ: مَاأَنْفَقْتُمْ مِنْ خَيْرٍ﴾وقولِه تعالى: ﴿وَيَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ؟ قُلِ:الْعَفْوَ﴾فالأولُ معناه: أىُّ إنفاقٍ ينفقون؟ وأىُّ نوعٍ من الإنفاقِ ينفقون؟ وهو صادقٌ بالسؤال عن المَصْرِفِ، لأن الإنفاقَ يصير باعتبارِ المصارفِ أنواعا؛ والثانى معناه: أىُّ مالٍ يُنفقون؟

Confusion as to what the personal pronoun refers to (Intishaar-e-Dhama'ir) and two implied meanings of one word

Sometimes difficulty in comprehension is caused by confusion in ascertaining what the personal pronoun refers to and two meanings being implied by one word. For example,

1**- In the verse,**

﴿وَإِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ، وَيَحْسَبُوْنَ أَنَّهُمْ مُهْتَدُوْنَ﴾

"Indeed they *(these Shayaateen)* will forbid *(prevent)* them *(people)* from the path *(Islaam)*, while they *(these people foolishly)* think that they are rightly guided." (Surah Zukhruf: 37)

(This is an example of confusion in ascertaining what the personal pronoun (Dhameer) refers to, i.e. Intishaar-e-Dhama'ir)

2- **The sentence,**

"His companion said,"

In some instances refers to Shaytaan and in some instances in refers to an angel. (This is an example of one word having two implied meanings), for example in the verse,

وَقَالَ قَرِيْنُهُ: هٰذَا مَالَدَيَّ عَتِيْدٌ

"His companion *(the angel who always remained with him to record his actions)* shall say, this is what I have ready *(prepared and present)*." (Surah Qaaf: 23)

It refers to an angel and in the verse,

قَالَ قَرِيْنُهُ رَبَّنَا مَا اَطْغَيْتُهُ، وَلٰكِنْ كَانَ فِيْ ضَلاَلٍ مُبِيْنٍ

"His companion *(the Shaytaan who always remained with him)* will say, "O our Rabb! I did not *(forcibly)* mislead him but he was in distant deviation." (Surah Qaaf: 27)

It refers to the Shaytaan.

3- **In the verse,**

﴿يَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ؟ قُلْ: مَاأَنْفَقْتُمْ مِنْ خَيْرٍ﴾

"They ask you *(O Muhammed ρ)* what they should spend *(from their wealth)*? Say, "The good *(wealth)* that you spend should be for..." (Surah Baqarah: 215)

The question "What they should spend" is regarding on whom they should spend as they are many and in the verse,

﴿وَيَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ؟ قُلِ: الْعَفْوَ﴾

"They ask you, what they should spend? Say, "That which is easy *(extra wealth that exceeds your needs)*." (Surah Baqarah: 219)

The question "What they should spend" is regarding which wealth should they spend. (This is also an example of one word having many implied meanings).

ومن هذا القبيل: مجيء لفظ" جعل" و"شيء" ونحوِهما لمعان شتى:

●فديجيء " جعل" بمعنى خلق، كقوله تعالى: ﴿جَعَلَ الظُّلُمَاتِ والنُّوْرَ﴾

●وقد يكون بمعنى اعتقد، كقوله تعالى: ﴿وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَأَ﴾

ويجيء "شيء" مكانَ الفاعلِ، والمفعولِ به والمفعولِ المطلقِ وغيرِها، نحوُ:

●قوله تعالى: ﴿أَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ﴾ أى من غير خالق.

●وقوله تعالى: ﴿فَلاَ تَسْأَلْنِىْ عَنْ شَيْءٍ﴾ أى عن شيء مما تتوقف فيه من أمرى.

وقد يريد بالأمر والنبأ والْخَطْب المخبر عنه، نحوُ:

●قوله تعالى: ﴿هُوَ نَبَأٌ عَظِيْمٌ﴾ أى قصة عجيبة.

و كذلك: كلمتا الخير والشر وما فى معناهما يختلف المرادُ منهما حسب اختلافِ المواضع.

Similar to this (i.e. one word having two implied meanings) are the words "جَعَلَ" and "شَىْء" as well as other related words which have many implied meanings.

- Sometimes the word "جَعَلَ" (to make) has the meaning of "خَلَقَ" (to create) as in the verse,

﴿جَعَلَ الظُّلُمَاتِ والنُّوْرَ﴾

"And Who created multitudes *(many forms)* of darkness *(evil)* and a light *(guidance)*."
(Surah An'aam: 1)

- Sometimes the word "جَعَلَ" (to make) has the meaning of "اِعْتَقَدَ" as in the verse,

﴿وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَأَ﴾

"They *(the Kuffaar of Makkah)* set aside for Allaah, a portion of their crops and animals." (Surah An'aam: 136)

- Sometimes the word "شَیْء" (something) takes the place of the active participle (Faa'il), passive participle (Maf'ool), Maf'ool Mutlaq and other places as well. For example, in the verse,

﴿أَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ﴾

"Or were they created *(came into existence)* without a creator." (Surah Toor: 35)

The word "شَیْء" took the place of the active particle noun (Ism Faa'il) "خَالِق" (creator).

And in the verse,

﴿فَلاَ تَسْأَلْنِيْ عَنْ شَيْءٍ﴾

"Then do not ask me about anything (my affair)." (Surah Kahaf: 70)

The word "شَیْء" was said in place of the word "اَمْرِیْ" (my affair). Both the examples mentioned above are examples of where the word "شَیْء" replaces other words besides the active participle (Faa'il), passive participle (Maf'ool) and Maf'ool Mutlaq. An example of where the word "شَیْء" takes the place of the active participle (Faa'il) is the verse,

﴿وَاِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ اَیْ زَوْجٌ مِّنْ اَزْوَاجِكُمْ﴾(سورۂ ممتحنہ آیت ۱۱)

"If you *(Muslim Men)* lose any of your wives." (Surah Mumtahina: 11)

An example of where the word "شَیْء" takes the place of the passive participle (Maf'ool) is the verse,

﴿وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا﴾

"Worship Allaah *(and do good solely for His pleasure)*, ascribe none as partner to him." (Surah Nisaa: 36)

An example of where the word "شَیْء" takes the place of the Maf'ool Mutlaq is the verse,

﴿فَلَنْ يَّضُرُّوْكَ شَيْئًا اى مِن الضُّرِّ﴾

"Their deception cannot harm you in the least." (Surah Aal-Imraan: 120)

Sometime the words "اَمْرٌ" (matter), "نَبَأٌ" (news) and "خَطْبٌ" (affair) are all used with the meaning of "مخبرعنه" (event/tale or message). For example,

- In the verse,

﴿هُوَ نَبَأٌ عَظِيْمٌ﴾

"Say *(O Rasulullaah ρ)*, "This *(message of Tauheed and the injunctions of the Shariaat that I am conveying to you)* is a vital *(important)* message." (Surah Saad: 67)

- In the verse,

﴿عَنِ النَّبَأِ الْعَظِيْمِ﴾

"About the great event *(the coming of Qiyaamah)*." (Surah Naba: 2)

- In the verse,

قَالَ: بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا

"He said, "But your souls have made up this matter *(tale)* for you." (Surah Yusuf: 18,83)

- In the verse,

﴿قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ؟﴾

"Ibraheem υ said *(to the angels)*, What business *(message)* do you have, O messengers?" ((Surah Hijr: 57)

- In the verse,

"He *(Moosa* υ*)* said, "What is your tale, O Saamiri?" (Surah Taahaa: 95)

(Besides the first example, all the other examples were added by the commentator on 'Fauzul Kabeer', Hadhrat Moulana Khursheed Anwar Sahib Faidhabadi.)

In the same manner is the words "خير" and "شر" as well as other words of the same meaning, (such as "حسنة" and "سيئة") there meanings change according to the context in which they are used.

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Confusion in the arrangement of verses (Intishaar-Aayaat)

Confusion in the arrangement of verses whereby certain verses have been given precedence in the order in which they are mentioned also causes difficulty in comprehension just as confusion in ascertaining what the personal pronoun refers to (Intishaar-Dhama'ir) causes difficulty in comprehension. There are many ways in which the arrangement of verses can cause confusion in comprehension.

1- Sometimes a verse which should have been mentioned in the end of the incident is mentioned before the incident is concluded and thereafter the rest of the incident is reported. For example, regarding the incident of the bull the verse,

"They slaughtered it although they did not want to." (Surah Baqarah: 71)

was mentioned (concluding the story) and then the verses which follow relate the beginning of the incident, so as to keep it in context with the verse thereafter,

"Thereafter *(O Jews, even after seeing an example of how people can be brought back to life and after seeing so many of Allaah's Aayaat)* your hearts hardened *(against accepting the truth)*." (Surah Baqarah: 74)

2- Sometimes a verse which was revealed first might be placed second in arrangement and recitation. For example, the verse,

"Verily we see you *(O Muhammed ρ)* frequently lifting your gaze towards the sky."
(Surah Baqarah: 144)

was first to be revealed but it is preceded by the verse,

﴿ سَيَقُولُ السُّفَهَاءُ ﴾

"Soon the foolish people will say." (Surah Baqarah: 142)

which was revealed later.

3- Sometimes a reply is given to the disbelievers while mentioning the statements made by them. For example, in the verse,

﴿وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ ـــ قُلْ: إِنَّ الْهُدَى هُدَى اللَّهِ
ـــ أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ ﴾

"*(The Jews also said to each other)* "Do not admit *(your true beliefs)* except before one who follows your religion *(your fellow Jews)*." ------ Tell them *(O Muhammed ρ)*, "Verily *(true)* guidance is the guidance of Allaah." ------ *(The Jews further said to each other, "Do not admit that Muhammed ρ is Allaah's prophet)* because others have been given what you were given." (Surah Aal-Imraan: 73)

The instruction of Allaah, "Tell them, "Verily guidance is the guidance of Allaah" has been mentioned between the statements of the Jews, giving reply to their statements, which makes it difficult to comprehend the meaning of this verse. If the order of the verse had been,

"Do not admit *(your true beliefs)* except before one who follows your religion because others have been given what you were given. Tell them, "verily guidance is the guidance of Allaah."

then it would have been easier to comprehend.

ومن هذا القبيل: انتشارُ الآياتِ: قد يُبادِر إلى آيةٍ مقامُها الأصلي بعدَ إيرادِ القصةِ، فيَذْكُرها قبلَ تمامِ القصةِ، ثم يعود إلى القصة فيُتِمُّهَا

وقد تكون الآيةُ: متقدمةً في النزولِ، متأخرةً في التلاوةِ نحوُقولِه تعالى: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ﴾مقدمةٌ في النزولِ وقولِه تعالى:﴿سَيَقُوْلُ السُّفَهَاءُ﴾ متأخرةٌ؛ وفي التلاوةِ بالعكس.

وقد يُدرَج الجوابُ في تضاعيف أقوالِ الكفارِ، نحو قولِه تعالى : ﴿وَلاَتُؤْمِنُوْا إِلاَّ لِمَنْ تَبِعَ دِيْنَكُمْ ــ قُلْ: إِنَّ الْهُدَى هُدَى اللّٰهِ ــ أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوْتِيْتُمْ﴾

In a similar manner is confusion in the arrangement of verses (Intishaar-Aayaat). Sometimes Allaah Ta'ala gives precedence to a verse that ought to have been in the end of the story, and thereafter completes the rest of the story.

Sometimes a verse might have been revealed verse but is delayed in its recitation. For example, the verse "Verily we see you *(O Muhammed ρ)* frequently lifting your gaze towards the sky" was revealed first but the verse "Soon the foolish people will say" was given precedence even though it was revealed later.

Sometimes a reply is mentioned between the statements of the Jews as in the verse, "*(The Jews also said to each other)* "Do not admit *(your true beliefs)* except before one who follows your religion *(your fellow Jews)*." ------ Tell them *(O Muhammed ρ)*, "Verily *(true)* guidance is the guidance of Allaah." ------ because others have been given what you were given."

Diction

أَدْرَجَ الشَّيْئَ في الشَّيْئِ: - To insert.

تَضَاعِيْف - Between, in the middle.

وبالجملة: فهذه المباحثُ تحتاج إلى تفصيلٍ كثيرٍ، وفيما ذكرناه كفايةٌ؛ ومن قرأ القرآنَ الكريمَ من أهل السعادة، واستحضر هذه الأمورَعند تلاوتِه؛ أدرك بأدنى تأملٍ غرضَ الكلام ومغزاه، ويقيس غيرَ المذكورِ على المذكورِ، وينتقل من مثالٍ إلى أمثلةٍ أخرى.

In essence, this topic (i.e. those aspects which cause difficulty in comprehension) requires intense study but whatever I have mentioned is sufficient. Those fortunate individuals who will read the Quraan (with understanding) and keep these aspects in mind while reciting, will through the grace of Allaah understand the meaning and connotation of the Quraan after slight little deliberation and reflection. They will compare that which is mentioned with that which is not and from one example extract many other examples.

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Lesson five

Muhkam, Mutashabih, Kinaayah, Ta'areedh and Majaaz Aqalie

Muhkam: - Is that word or speech which is understood to have one meaning according to those proficient in that language. For example, the verse,

"Forbidden for you are *(it is Haraam for you to marry)* your mothers *(and your grandmothers)*, your daughters *(and your granddaughters)*, your sisters *(half and full)*." (Surah Nisaa: 23)

However one should understand that it is the understanding of the Arabs of the earlier generation that is considered in this regard. **The conclusions of Modern day researchers, who laboriously scrutinize and arduously examine the meaning of the Quraan are not given consideration as meaningless research and study is an incurable disease which will turn Muhkam into Mubham (ambiguous) and what is known into unknown.**

الفصلُ الخامسُ

فی

بيانِ المحكمِ، والمتشابهِ والكنايةِ والتعريضِ والمجازِ العقلی

المحكمُ

لِيُعلم أن المحكمَ هو مالا يُدرِك العارفُ باللغة من ذلك الكلامِ إلا معنى واحدًا؛ والمعتبرُ فَهمُ العربِ الأولين، لافهمُ مدقِّقِيْ زماننا الذين يشقُّون الشَّعرةَ، فإن التدقيقَ الفارغَ داءٌ عُضالٌ يجعلُ المحكَـمَ متشابها، والمعلومَ مجهولاً.

Lesson five

Muhkam, Mutashabih, Kinaayah, Ta'areedh and Majaaz Aqalie

Muhkam: - One should know that Muhkam is that article of speech which those proficient in the language understand to have one meaning and in this regard the Arabs of earlier generations are considered. Modern day researchers, who laboriously scrutinize and arduously examine not considered, as meaningless research and study is an incurable disease which will turn Muhkam into Mubham (ambiguous) and what is Ma'loom (known) into Majhool (unknown).

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Mutashabih (Ambiguity)

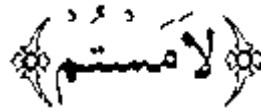
Mutashabih is that article of speech which has the possibility of two meanings, due to various reasons.

1) It may have two possible meanings because the Dhameer (personal pronoun) could refer to two different things. For example, if someone says,

اَمَا اِنَّ الامیرَ اَمَرَنِیْ اَنْ اَلْعَنَ فُلاَنًا؛ لَعَنَہُ اللّٰہُ

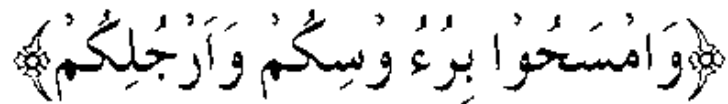
"Listen! The governor has ordered me to curse a certain person. Allaah's curse be upon him."

In this sentence the words "Allaah's curse be upon him" could be directed to a certain person "فُلاَنً" or to the governor himself.

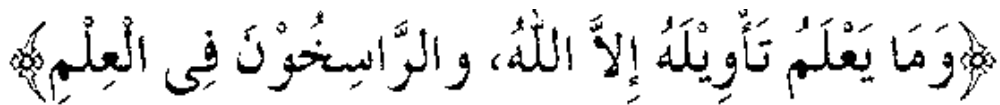
2) It may have two possible meanings because a word has two possible meanings, for example, the word,

"Touching *(engaging in sexual relations with)* your wives." (Surah Maa'idah: 6)

has two possible meanings, 1- Touching with the hand, and 2- Sexual relations.

3) It may have two possible meanings because a sentence may be in conjunction (Athaf) with a sentence adjacent to it or in conjunction with a sentence distant from it. For example, in the verse,

﴿وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلِكُمْ﴾

"Pass wet hands over your heads and *(wash)* your feet." (Surah Maa'idah: 6)

The word "اَرْجُلِكُمْ" can be in conjunction with "بِرُءُوْسِكُمْ", in the recitation with the Kasra or it can be in conjunction with "وُجُوْهَكُمْ", and be read with a Kasra because of 'Jar-e-Jawaar', (i.e. it has a Kasra because the word adjacent to it has a Kasra but actually is a Fatha).

4) It may have two possible meanings because a sentence may have the possibility of being in conjunction with another sentence or it might be a new sentence. For example, In the verse,

﴿وَمَا يَعْلَمُ تَأْوِيْلَهُ إِلاَّ اللّٰهُ، والرَّاسِخُوْنَ فِى الْعِلْمِ﴾

"None knows there interpretation except Allaah. Those who are sound in knowledge say, "We believe in them." (Surah Aal-Imraan: 7)

The words "وَالرَّاسِخُوْنَ فِى الْعِلْمِ" may be in conjunction with "ﷲ", (thus it would mean, "None knows there interpretation except Allaah and those who are sound in knowledge.") or it may be a new sentence (as translated above).

Note: - The definitions which Shah Sahib has given for 'Muhkam' and 'Mutashabih' are according to their Shar'ie definition, and the definitions of 'Muhkam' and 'Mutashabih' given in the principles of Fiqh are different because in the principles of Fiqh a technical definition is given. The difference between the two definitions is that one is general and one is specific. The Shar'ie

definition is general whereas the technical definition is specific. If this difference will be borne in mind then ,Allaah willing, one will not be confused.

المتشابه

والمتشابهُ هو ما يحتمل معنيين:

●لاحتمالِ رجوع الضميرِ إلى المَرْجَعَيْنِ، كما قال رجلٌ:" أمَا إن الأميرَ أمرني أن أَلْعَنَ فُلانا، لعنه اللّهُ !"

●أو لاشتراكِ الكلمةِ في معنيين،نحوُ قوله تعالى﴿لاَمَسْتُمْ﴾في الجماع واللمسِ باليد.

● أو لاحتمالِ العطفِ على القريبِ والبعيدِ، نحوُ قوله تعالى:﴿وَامْسَحُوْابِرُءُ وْسِكُمْ وَأَرْجُلِكُمْ ﴾في قراءةِ الكسرِ.

●أو لاحتمالِ العطفِ والاستينافِ، نحوُ قوله تعالى:﴿وَمَا يَعْلَمُ تَأْوِيْلَهُ إلاَّ اللّهُ، والرَّاسِخُوْنَ فِي الْعِلْمِ﴾.

Mutashabih

Mutashabih is that article of speech which has the possibility of having two meanings.

- because the Dhameer (personal pronoun) could refer to two different things. For example, if a person says, "Listen! The governor has ordered me to curse a certain person. Allaah's curse be upon him."

- because of one word having two possible meanings. For example, the word "لاَمَسْتُمْ" has two meanings, 1- to touch 2- sexual relations.

- because a sentence can be in conjunction with another adjacent to it or to one distant from it. For example, the verse, "Pass wet hands over your heads and *(wash)* your feet", in the recitation with the Kasra.

- because a sentence can either be in conjunction with another or be a new sentence altogether. For example, the verse, "None knows there interpretation except Allaah. Those who are sound in knowledge say, "We believe in them."

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Kinaayah (metaphors)

"كِنَايَة" is the 'Masdar' (infinitive noun) of "كَنَا يَكْنُوْا" or "كَنى يَكْنِيْ بِكَذَا وَ عَنْ كَذَا". Its literal meaning is to be unclear and its technical meaning is 'To use a word, with its related connotation in mind', whether the relation be common or rational. For example, the metaphor,

عَظِيْمُ الرَّمَادِ

"One who has a lot of ash"

which is often used for one who entertains many guests. Also the metaphor,

﴿يَدَاهُ مَبْسُوْطَتَانِ﴾

"Both of Allaah's hands are open."

which is used to illustrate one's incredible generosity.

الكناية:

والكنايةُ هي أن يُثْبِتَ حكما من الأحكامِ، ولا يَقْصُد به ثبوتَ ذلك الأمرِ بعينِه، بل يقصُد أن ينتقلَ ذهنُ المخاطبِ إلى لازمهِ بلزومٍ عاديٍ أوعقليٍ، كما يُفْهَمُ معنى كثرةِ الضيافةِ من قولِهم: "عظيمُ الرَّمَادِ" ويُفْهَمُ معنى السخاوةِ من قولِه تعالى: ﴿بَلْ يَدَاهُ مَبْسُوْطَتَانِ﴾.

Kinaayah

Kinaayah is when Allaah Ta'ala wishes to establish a certain injunction but does not wish to do so directly, instead Allaah Ta'ala wants the mind of the listener to lead him to the related meaning, whether it be common or rational. Just as it is understood that one entertains many guests, from the metaphor,

عَظِيْمُ الرَّمَادِ

And incredible generosity is understood from the metaphor,

﴿يَدَاهُ مَبْسُوْطَتَانِ﴾

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To explain ones meaning by creating a discernible scenario is also a form of Kinaayah

Sometimes the meaning is explained by creating a discernible scenario, i.e. a depiction of the intended meaning is made, which is also a form of Kinaayah. This form of Kinaayah is commonly used by poets and orators in their speeches, and can be found in abundance both in the Noble Quraan and Ahaadeeth of Rasulullaah ρ. In this regard Shah Sahib has presented three examples from the Noble Quraan and many more from common day speech, the details of which will follow.

تصويرُ المعنى المرادِ بالصورةِ المحسوسةِ:

وتصويرُالمعنى المرادِ بالصورةِ المحسوسةِ من هذا القبيلِ؛ وذلك بابٌ واسعٌ في أشعارِ العربِ وخُطَبِهم؛ والقرآنُ العظيمُ وسنةُ نبينا صلى الله عليه وسلم مشحونٌ به، نحوُ:

●قوله تعالى:﴿وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ﴾:شبَّه الشيطانَ برئيس قُطّاع الطريقِ، حيث ينادى أصحابَه، فيقول:"تعالَ من هذه الجهة" و"ادْخُل من تلك الجهة".

●وقوله تعالى:﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا﴾وقوله تعالى: ﴿إِنَّاجَعَلْنَا فِيْ أَعْنَاقِهِمْ أَغْلاَلاً﴾شبَّه إعراضَهم عن تدبُّر الآياتِ بِمَنْ غُلَّتْ يداه، أو بُنِيَ حواليه سَدٌّ من كلِ جهةٍ فلم يستطع النظرَ أصلاً.

●وقوله تعالى:﴿وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ﴾يعني اجْمَعْ خاطرَك، ودَعِ الاضطرابَ وقَلَقِ البالِ.

Explaining ones meaning by creating a discernible scenario

Explaining ones meaning by creating a discernible scenario is a form of Kinaayah. This is form of Kinaayah is used extensively in the poems of the Arabs as well as their speeches. Many examples of this can be found in the Noble Quraan and Ahaadeeth of Rasulullaah ρ as well. For example,

1- In the verse,

﴿وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ﴾

"Attack them with your cavalry and infantry." (Surah Bani Israa'eel: 64)

Allaah Ta'ala compared Shaytaan to the leader of a group of bandits who issues orders to his collaborators to attack or infiltrate from certain positions.

2- In the verse,

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًا﴾

"We have placed a barrier in front of them and a barrier behind them." (Surah Yaseen: 9)

And the verse,

﴿إِنَّا جَعَلْنَا فِيْ أَعْنَاقِهِمْ أَغْلاَلاً﴾

"We shall place a yoke *(collar)* around their necks." (Surah Yaseen: 8)

In both these verses Allaah Ta'ala has compared the defiance of the disbelievers from pondering over the verses of Allaah Ta'ala to that person whose hands have been restrained or to that person who has been confined by four walls because of which he cannot see anything.

3- In the verse,

﴿وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ﴾

"Attach your hand to your side." (Surah Qasas: 32)

Literally means calm yourself, and remove the anxiety and worry from your heart. (In this verse Allaah Ta'ala has compared the calming and removal of the anxiety from one's heart to a bird which spreads its wings around itself when afraid or worried, in order to calm itself.)

Diction

صَوَّرَهُ تَصْوِيْرًا - To create a scenario.

مَشْحُوْنٌ - Filled. The sentence, شَحَنَ(ف) شَحْنًا المدينةُ بالخيل, would mean the city was filled with horses.

الخَيْلُ - Horses. Its plural is خُيُوْلٌ واَخْيَال. Sometimes the word الخَيْلُ is used when referring to then rider.

رَجِلٌ - This is the plural of رَاجِلٌ, which means one who is walking. One would say, اَتٰى بِخَيْلِهِ ورَجِلِهِ, which means he came with his riders and footmen.

اَغلاَل - This is the plural of غُلٌّ which means chain or shackle.

غَلَّهُ(ن) غلاًّ - To fasten shackles or chains.

قَلِقَ(س) قَلَقًا - To be in disagreement, to have disunity.

ونظيرُ ذلك فى العُرْفِ:

●أنه إذا أراد أحدٌ أن يُبينَ شَجاعةَ رَجُلٍ يشيرُ بالسيفِ أنه يضربُ إلى هذه الجهةِ، ويضربُ إلى تلك الجهةِ، وليس مقصودُه إلا بيانَ غلبتِه أهلَ الآفاقِ بصفةِ الشَجاعةِ، ولولم يأخذِ السَّيْفَ بيدِه مرةً من الدهرِ.

●أويقولون: فلان يقول:"لاأرى أحدا على وجهِ الأرضِ يُبارِ زُنى"؛ أو يقولون: "فلان يفعلُ كذا وكذا" ويشيرون بهيئةِ أهلِ المُبارَزةِ وقتَ مُغالَبةِ الخَصْمِ؛ ولولم يصدُرْ عنه هذا القولُ قَطُّ، ولم يفعل هذا الفعلَ أصلاً.

●أويقولون: " فلانٌ خَنَقَنى ونَزَعَ اللُّقْمَةَ من فَمِى"

Examples of this used in common language

- When one wishes to describe the brave nature of another he would say, gesturing with his sword, that he strikes from this side and attacks from this end. The purpose of the speaker is only to describe his bravery and dominance over those around him. (i.e. by saying he strikes from this side and attacks from this end, he is in actual fact stating that his bravery has asserted his dominance over the lands around him, even if he has never lifted his sword in his life.)

- Or as people often say, "I do not see anyone on the face of this earth who can rival me in the possession of wealth", or they say that he has done this while gesturing to

the victory of his army over his enemies, even though he has not carried out this act himself.

- Or as people say, "He has strangled me" or "He has taken the food out of my mouth", whereas he has not physically done any of this. (These are all examples of how one's meaning is expressed in common language using a discernible scenario).

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Ta'areedh (Insinuations)

The literal meaning of عَرَّضَ له بالقول is to speak to another elusively or speak in a confusing manner. Its opposite is 'Tasreeh' which means to speak clearly and decisively. The technical definition of 'Ta'areedh' is, 'To make a general statement which refers only to a certain person or is only directed to a specific individual.

Allaah Ta'ala sometimes issues a general order or voices a general statement but its purpose is to point out the actions of a specific individual or admonish a certain person. This is called Ta'areedh (insinuation). In 'Ta'areedh certain unique characteristics of the individual concerned will be mentioned, because of which the reader is able to discern who the individual is. The reader of the Quraan is required to ponder deeply over the implications of these verses and it will be essential to refer to the reason of revelation of that verse.

Rasulullaah ρ also used Ta'areedh (insinuations) in his speech. Whenever he wished to admonish a particular individual he would say, "How is it that people do such a thing." Examples of Ta'areedh in the Quraan are as follows.

1- In the verse,

وَمَا كَانَ لِمُؤْمِنٍ وَّلاَ مُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ أَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

"It is not *(proper)* for any Mu'min man or woman to exercise any choice in their affairs *(contrary to Allaah's commands)* when Allaah and His messenger have *(already)* decided a matter *(and issued clear commands concerning the particular matter)*. The one who disobeys Allaah and His Rasul r has certainly deviated *(erred)* in a clear manner *(manifest)*. (Surah Ahzaab: 36)

This refers to the incident of Hadhrat Zainab binte Jahash τ and her brother Hadhrat Abdullaah bin Jahash τ. The incident is as follows, Rasulullaah ρ sent a proposal on behalf of Hadhrat Zaid bin Haarithah τ, who was the freed slave of Rasulullaah ρ and

his adopted son, to his cousin Hadhrat Zainab binte Jahash τ. However since he was a freed slave and she from among the noble tribes of the Quraish, both her and her brother refused to accept the proposal. Thereafter this verse was revealed, upon which Hadhrat Zainab binte Jahash τ and Hadhrat Abdullaah bin Jahash τ both accepted the proposal and the marriage was performed.

2- In the verse,

ولا يأتل أولوا الفضل منكم والسعة أن
يؤتوا أولي القربى والمسكين،
والمهجرين في سبيل الله، وليعفوا
وليصفحوا، ألا تحبون أن يغفر الله
لكم، والله غفور رحيم (سورۂ نور آیت ۲۲)

"The high ranking and wealthy ones among you *(like Abu Bakr τ)* should not take an oath not to spend on their relatives, the poor and on those who migrate in Allaah's path. *(Instead of bearing a grudge against these people)* They should *(rather)* forgive and pardon. Do you not like Allaah to forgive you? Allaah is Most Forgiving, Most Merciful." (Surah Noor: 22)

This refers to the incident of Hadhrat Abu Bakr τ. The incident is as follows, after it was proven that Misthah bin Uthahthah τ, who was a close and poor relative of Hadhrat Abu Bakr τ and who Hadhrat Abu Bakr τ helped financially, participated in the false allegations against Hadhrat Aisha τ, Hadhrat Abu Bakr τ became extremely angry at him and took an oath never to help him ever again. It was then that this verse was revealed. It is reported in Hadeeth that when Hadhrat Abu Bakr τ heard the part of the verse, "Do you not like Allaah to forgive you?" he immediately said, "Indeed O Rabb, we would most definitely like that" and thereafter continued to aid Misthah τ, as he used to previously, and some narrations even suggest that he doubled the amount that he used to give to Misthah τ.

التعريض

والتعريضُ أن يذكرَ اللّٰهُ تعالى حكما عاما أو مُنَكّرًا،ويكونُ الغرضُ منه الإيماءَ إلى حالِ رجلٍ خاصٍ، أو التنبيهَ على حالِ رجلٍ معينٍ، ويأتي في غُضونِ الكلام بعضُ خصوصياتِ ذلك الرجلِ التي يُعرِّف المخاطَبَ عليه، فيغرَق القارئ في الفكر في مثلِ هذا الموضعِ ، ويحتاج إلى تلك القصةِ؛ و كان النبي صلى اللّٰه عليه وسلم إذاأراد أن يُنْكِرَ على شخصٍ يقول:" مابالُ أقوامٍ يفعلون كذا و كذا"،وكما:

●في قولِه تعالى :﴿وَمَا كَانَ لِمُؤْمِنٍ وَّلاَ مُؤْمِنَةٍ إِذَا قَضَى اللّٰه وَرَسُوْلُهُ أَمْرًا﴾ الآية تعريضٌ لقصةِ زينبَ وأخيها .

●وفي قولِه تعالى:﴿وَلاَيَأْتَلِ أُوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ﴾ تعريضٌ بأبي بكر الصديقِ رضي اللّٰه عنه .

ففي هذه الصُّورِمالم يطلعوا على تلك القصةِ لايُدْرِكون فَحْوىَ الكلام .

Ta'areedh

Ta'areedh is when Allah issues a general order or mentions a general statement, the purpose of which is to admonish or point out the actions of a specific individual. In the sentence Allaah Ta'ala will mention certain distinguishing characteristics whereby the reader is able to identify the individual concerned. It is for this reason that readers are left pondering in such verses and need to refer to the reason for the revelation of that verse. Whenever Rasulullaah ρ would admonish a particular individual he would say, "How is it that people do such a thing."

1- The verse, "It is not *(proper)* for any Mu'min man or woman to exercise any choice in their affairs *(contrary to Allaah's commands)* when Allaah and His messenger have *(already)* decided a matter", refers to the incident of Hadhrat Zainab binte Jahash τ and her brother, Hadhrat Abdullaah bin Jahash τ.

2- The verse, "The high ranking and wealthy ones among you *(like Abu Bakr τ)* should not take an oath not to spend on their relatives", refers to the incident of Hadhrat Abu Bakr τ.

Thus in these instances people will be unable to understand the meaning of Allaah Ta'ala in these verses unless they refer to the related incident.

Diction

غُضُوْن - This is the plural of غَضَنٌ and غُضْنٌ which means centre, middle.

غَرِقَ(س) غَرَقًا فى الماء - To delve deeply.

أَنْكَرَ عليه فِعْلَهُ - To find fault, or to forbid.

فَحْوَى الكلام - The purpose of the speech, its meaning and connotation. Its plural is فَحاوٍ.

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Majaaz Aqalie

Majaaz Aqalie is to attribute a verb to something other than the doer (Faa'il) of the action or to ascribe it to another besides the one on whom the action was done upon (Maf'ool). Examples of this sort are numerous in the Noble Quraan. For example,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَـٰتُهُ زَادَتْهُمْ إِيْمَانًا﴾

"Whose *(strength of)* Imaan increases when His Aayaat are recited to them." (Surah Anfaal: 2)

In this verse the verb "زَادَتْ" (Increases) has been attributed to the Aayaat of the Quraan, which is an example of Majaaz Aqalie, because in reality the one who increases the strength of one's Imaan is Allaah Ta'ala and the Aayaat of the Quraan are the means by which this is accomplished. Another example is the verse,

﴿يُذَبِّحُ أَبْنَاءَ هُمْ﴾

"*(Fir'oun)* slaughtered their sons." (Surah Qasas: 4)

In this verse the act of slaughtering has been attributed to Fir'oun, which is an example of Majaaz Aqalie, because in reality it was Fir'oun's servants who carried out the act of slaughtering the sons of the Bani Israa'eel and Fir'oun only issued the order for it to be done.

المجاز العقلي

والمجاز العقلي: هوأن يُسْنَدَ الفعلُ إلى غير فاعله، أويُجعلَ المفعولُ به ماليس بمفعولٍ به في الحقيقة، لعلاقة المشابهةِ بينهما، ويدَّعي المتكلمُ أنه داخلٌ في عَداده، وفردٌ من أفراده

- كمايقولون: "بنى الأمير القصرَ" مع أن الباني بعضُ البنَّائين.
- وكما يقولون:" أنبت الربيعُ البقلَ" مع أن المنبِت هو الله سبحانه وتعالى في فصل الربيع، والله أعلم بالصواب.

Majaaz Aqalie

Majaaz Aqalie is to attribute a verb to another besides the actual doer of the action or to make another the one on whom the action was done, when in reality the action was not done on him, because of a similarity between the two and because the speaker claims that they are included in this action and amongst it perpetrators. As people often say, "The king has built the palace" whereas in realty it was built by construction workers. Or as people say, "The summer months have made the flowers blossom" whereas in reality it is Allaah Ta'ala who made the flowers blossom in the summer months. (In the first instance the verb was ascribed to another because of 'Sababiyat', i.e. because another was the means of the verb coming into being, and in the second instance it was because of 'Tharfiyat', i.e. the verb was done in that specific time.) And Allaah knows best.

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Isti'aarah Makaniyah

Shah Sahib has explained all the aspects which he has mentioned in the beginning of the fourth lesson, to be a reason for difficulty in comprehension except for Isti'aarah Makaniyah. We will therefore provide a brief explanation.

Isti'aarah Makaniyah which is also known as Isti'aarah bil-Kinaayah is when that which the comparison is being made to is omitted and in its place a characteristic unique to it is mentioned. For example, in the verse,

"And my head has turned white." (Surah Maryam: 4)

In this verse Allaah Ta'ala has compared his head to old age and mentioned the characteristic of turning white in its place.

Another example is the verse,

﴿ اَلَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ﴾

"Those who break the promise *(pact)* they made to Allaah." (Surah Baqarah: 27)

In this verse Allaah Ta'ala has compared the promise or pact to a rope and mentioned its characteristic of breaking as a sign of this comparison.

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Chapter Three

Explanation of the intricate beauty of the Quraan and elucidation of its extraordinary manner

Lesson one

The arrangement of the Quraan and explanation of the approach of its Surahs

In this chapter the intricate beauty of the Quraan and its extraordinary manner will be explained. This chapter has a total of four lessons and the first lessons will discuss the arrangement of the Quraan as well as explanation of the approach of its Surahs.

The Noble Quraan is like the official registry of the royal court

Those sciences which have been clearly explained in the Quraan are a total of five and have been explained in the beginning of the first chapter. However the laws and intent of these five sciences have not each been explained in separate chapters in the Noble Quraan, as is the manner of most authors. Instead the Quraan can be compared to the official registry of the royal court, wherein the King issues various rulings, one after the other, according to the needs of the hour. When these rulings increase in number then one of the courtiers will arrange these rulings in proper order. In the same manner, Allaah Ta'ala revealed various Surahs and verses of the Quraan to Rasulullaah ρ according to the needs at that particular time. The order in which verses were revealed were not retained and instead each verse was written in accordance to the order that the Quraan was revealed to the sky.

الباب الثالث

في

بيانِ لطائفِ نظمِ القرآنِ ، وشرحِ أسلوبِه البديع

الفصلُ الأولُ

في

ترتيبِ القرآنِ الكريمِ، وأسلوبِ السُّوَرِ فيه

لم يُجعلِ القرآنُ مبوبا مفصلا على مَنْهَجِ المتونِ، لِيُذكرَ كلُ مطلبٍ منه في بابٍ أوفصلٍ، بل افترضِ القرآنَ الكريمَ كمجموعةِ المكتوباتِ، فكما يُوجِّهُ الملوكُ إلى رعاياهم حَسَبَ متقضياتِ الأحوالِ فرمانًا، وبعدَ زمانٍ يكتبون فرمانا آخرَ، وهلم جرًّا،حتى تجتمعَ فرامينُ كثيرةٌ، فيدوِّنها شخصٌ ويجعلَها مجموعا مرتبا، كذلك أنزل الملِكُ على الإطلاقِ جلَّ شأنُه على نبيِه صلى الله عليه وسلم لهدايةِ عبادِه سورةً بعدَ سورةٍ حَسَبَ مُتَطَلَّباتِ الظروفِ.

Chapter Three

Explanation of the intricate beauty of the Quraan and elucidation of its extraordinary manner

Lesson one

The arrangement of the Quraan and explanation of the approach of its Surahs

The Quraan was not compiled in various chapters and lessons, such that rulings of a similar kind were listed under one lesson or chapter. Instead the Quraan is like the official registry of the royal court. Thus just as a king issues a decree to his subjects, according to the necessity of that time, and after a little while issues another decree, and this cycle continues until these decrees increase in number. Thereafter someone collects all these decrees and compiles them into various chapters. In the same manner the Sovereign King revealed various Surahs and verses to his Nabi ρ, according to the needs of His servants.

Diction

لَطَائِفُ - This is the plural of لَطِيْفَة which means a point from which one gains understanding.

أُسْلوب - Manner or way. Its plural is اساليب .

بَدِيْع - Intricate, strange. بَدُعَ (ك) بَدْعًا means for something to be intricate or extraordinary.

مَنْهَجٌ، وَمِنْهَجٌ - Wide road, pathway. Its plural is مَنَاهِج .

مَطْلَبٌ - Purpose, law. Its plural is مَطالِب .

وَجَّهَهُ الى فلانٍ - To send to another.

مُقْتَضَيَاتٌ - This is the plural of مُقْتَضٰى which means necessity or need.

مُتَطَلَّبَاتٌ -This is the plural of مُتَطَلَّبٌ which also means necessity or need.

ظروف - This is the plural of ظَرْفٌ which means condition.

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History of the compilation of the Quraan

In the blessed period of Rasulullaah ρ every Surah of the Quraan was written down but was not compiled in one volume as the revelation of the Quraan was still on going and not complete and those Surahs which had been revealed already had the possibility of being abrogated. After Rasulullaah ρ left this earthly abode, Hadhrat Abu Bakr τ and Hadhrat Umar τ turned their attention to the compilation of the Quraan and all the Surahs which were written separately were gathered into one volume and called 'Mushaf'. The details of this incident has been reported in 'Sahee Bukhaari' from Hadhrat Zaid bin Thaabit τ. The narration is as follows,

"Hadhrat Zaid bin Thaabit τ narrates that after the Battle of Yamamah, Hadhrat Abu Bakr τ called for him and when he reached him, he saw that Hadhrat Umar τ was also present. Hadhrat Abu Bakr τ then said that Hadhrat Umar τ had come to him saying, "Many Huffaaz of the Quraan have been martyred in the Battle of Yamamah and if the Huffaaz of the Quraan continue to lose their lives in the coming battles I fear that a large portion of the Quraan may be lost. It is therefore my opinion that you should order for the Quraan to be compiled." Hadhrat Abu Bakr τ then said that he told Hadhrat Umar τ, "How can you do something that Rasulullaah ρ himself did not do in his lifetime?" Hadhrat Umar τ replied, "I take an oath by Allaah, this is undoubtedly good." Hadhrat Abu Bakr τ then said, "Hadhrat Umar τ continued to press the matter until my heart also opened up to the idea and now my opinion is the same as that of Hadhrat Umar τ." Hadhrat Abu Bakr then addressed Hadhrat Zaid bin Thaabit τ saying, "You are an intelligent young man and we have no suspicions regarding you. You used to write the revelation in the lifetime of Rasulullaah ρ, thus you should search for the copies of the Quraan and compile it." Hadhrat Zaid bin Thaabit τ says, "I take an oath by Allaah, had they asked me to carry a mountain upon my shoulders then I would not have thought it as difficult as them asking me to compile the Quraan. I then said to them, "How can you do that which Rasulullaah ρ himself did not do in his lifetime?" Hadhrat Abu Bakr τ then said, "I take an oath by Allaah, this is undoubtedly good." And he continued to press the matter until my heart also opened up to the idea which the hearts of Hadhrat Abu Bakr τ and Hadhrat Umar τ had opened up to." Hadhrat Zaid bin Thaabit goes on further and says, **"I the collected the Quraan from the date palm leaves, stone tablets and the hearts of man and compiled it."** This copy remained with Hadhrat Abu Bakr τ until he passed away and then it remained with Hadhrat Umar τ until he was martyred. It then remained in the possession of Hadhrat Hafsah τ. ('Sahee Bukhaari' page 475)

وقد كانت كلُّ سورةٍ في عهدِ النبي صلى اللّٰه عليه وسلم محفوظةً مضبوطةً على
حِدَةٍ، ثم دُوِّنَتِ السُوَرُ كلُّها في مجلّدٍ واحدٍ بترتيبٍ خاصٍ في عهدِ أبي بكرٍ وعمرَ
رضي اللّٰه عنهما، وسُمِّيَ هذاالمجموعُ بالمُصْحَفِ

Every Surah was written separately during the lifetime of Rasulullaah ρ. All these Surahs were then compiled into one volume, in special order, during the period of Hadhrat Abu Bakr τ and Hadhrat Umar τ. **This compilation was called 'Mushaf'.**

Diction

مُصْحَف - (All three diacritical marks can be read on the 'Meem'.) A collection or compilation of various individual manuscripts. Its plural is مَصَاحِف. **Allaamah Suyoothi (A.R) in 'Uloomul Quraan' has written on the authority of Muzafari that after Hadhrat Abu Bakr τ had compiled the Quraan he asked the people to keep a name for it. Some suggested on calling it 'Injeel' but this name was not**

liked by others. Some suggested on calling it 'Sifr' but this too was disliked because of its similarity to the Yahood. Finally Hadhrat Abdullaah bin Mas'ood τ said that he had seen a book in Abyssinia which people called 'Mushaf' and it was this name that was liked by everyone and as a result the name 'Mushaf' was kept for this compilation of the Quraan. ('Al-Atqaan' page 17)

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Division of the Surahs and there order

According to the Sahabah the Surahs of the Quran fall into four categories, based upon the number of verses they contain. They are,

1- Saba Thuwal
2- Mi'oon
3- Mathaani
4- Mufassal

<u>1- Saba Thuwal</u>: - طُول is the plural of طولى just as كُبَر is the plural of كُبْرَى . Saba Thuwal literary means 'Seven long Surahs'. The Sahabah would refer to the seven long Surahs of the Quraan, which begins with Surah Baqarah and ends with Surah Taubah, as 'Saba Thuwal'. They would regard Surah Anfaal and Surah Taubah as one Surah because both these Surahs make mention of the battles which took place in the lifetime of Rasulullaah ρ. It is for this reason that you will find that 'Bismillaah' has not been written between these two Surahs to separate them in the 'Mushaf Uthmaani'.

<u>2- Mi'oon</u>: - This is the plural of مِأَةٌ (hundreds) and here it refers to those Surahs which contain one hundred or more verses.

<u>3- Mathaani</u>: -_This is the plural of مَثْنى just as معانى is the plural of معنى. Mathaani means twofold, double, twice and here it implies to those Surahs which have less than a hundred verses. These Surahs are referred to as Mathaani because these Surahs are recited more than the Surahs of Saba Thuwal and Mi'oon. That is because they continuously repeated in recitation they are known as Mathaani.

<u>4- Mufassal</u>: - This is the passive noun of the word تفصيل. Mufassal refers to all those Surahs which consist of a small number of verses. According to the more famous opinion the Surahs of Mufassal begin from Surah Hujuraat until the end. However the more preferred opinion is that it begins from Surah Qaaf. **Mufassal consists of three categories,**

1- Thiwaal Mufassal
2- Awsaath Mufassal
3- Qisaar Mufassal

One should also take note at this juncture that according to the present order of the Quraan the Surahs of Saba Thuwal appear first, followed by Mi'oon, Mathaani and then Mufassal. However in some instances this is not the case. For example, Surah

Ra'ad consists of 43 verses, Surah Ibraheem consists of 52, Surah Hijr consists of 99 verses, Surah Maryam consists of 98, Surah Hajj consists of 78 verses and should therefore be placed in the Mathaani, however they appear in Mi'oon because the content of these Surahs are more similar to the Surahs of Mi'oon than that of Mathaani.

In a similar manner Surah Shu'araa consists of 227 verses and Surah Saaffaat consists of 182 and should therefore appear among the larger Surahs but they appear among the Surahs of Mathaani because the content of these two Surahs are more similar to the Surahs of Mathaani.

Also in the present order of the Noble Quraan, Surah Anfaal which is among the Mathaani and Surah Taubah which is among the Mi'oon have been combined and included among the Saba Thuwal.

تقسيمُ السُّور

وقد كانتِ السور مقسومةً عند الصحابةِ رضى اللّٰه عنهم إلى أربعةِ أقسامٍ:

القسمُ الأولُ: السبعُ الطُّوَلُ التى هى أطولُ السُّوَرِ.

والقسمُ الثانى: الْمِئُوْنُ: وهى التى تشتمل كلُ واحدةٍ منها على مِائَة آيةٍ، أو تزيدُ قليلاً.

والقسمُ الثالثُ: المثانى: وهى ماتقلُ اياتُها عن المائة.

والقسمُ الرابعُ: المفصلُ

وقد أُدخِلَتْ سورتان أو ثلاثٌ هى من عِدادِ المَثانى فى المِئينَ، لمناسبةِ سياقِها بسياقِ المئينَ؛ وهكذا جرى التصرفُ فى بعضِ الأقسامِ الأخرى أيضًا.

Division of the Surahs

The Surahs were divided into four categories according to the Sahabah,

1- Saba Thuwal: - Which consists of those Surahs which are the longest.

2- Mi'oon: - Which consists of those Surahs which comprises of one hundred verses or more.

3- Mathaani: - Which consists of those Surahs which have less than a hundred verses.

4- Mufassal

A few Surahs which fall under the category of Mathaani have been included in Mi'oon because of the content of those Surahs being more similar to those of Mi'oon and in a similar manner the same has occurred with other Surahs as well.

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The accomplishments of Hadhrat Uthmaan τ with regards to the Quraan

We have already mentioned how the Quraan was compiled into one volume, in its specific order, and its name kept Mushaf during the Khilaafat of Hadhrat Abu Bakr τ. Later when Hadhrat Uthmaan τ became Khalifah he prepared a number of copies from the Mushaf compiled by Hadhrat Abu Bakr τ and sent these copies throughout the Islaamic empire, so that others may benefit from them, without re-arranging its order in any way. This accomplishment of Hadhrat Uthmaan τ has been reported in 'Sahee Bukhaari' from Hadhrat Anas τ, in the following manner,

The people of Syria and the people of Iraq jointly conquered Armenia and Aazarbhaijaan. It was there that Hadhrat Hudhaifah bin Yamaan τ noticed the differences in recitation between the two nations, which worried him greatly. He then went to Hadhrat Uthmaan τ and said, "O Ameerul Mu'mineen, before this Ummat begins to differ with regards to the Quraan as the Yahood and Nasara did, attend to this matter." Hadhrat Uthmaan τ then asked for the copy of the Quraan which was prepared in the Khilaafat of Hadhrat Abu Bakr τ, and was in the possession of Hadhrat Hafsah τ, saying that he would return it immediately after making a copy of it. When Hadhrat Hafsah τ sent the copy to him, he called Hadhrat Zaid bin Thaabit τ, Hadhrat Abdullaah bin Zubair τ, Hadhrat Saeed bin Aas τ and Hadhrat Abdur Rahmaan bin Haarith τ, and ordered them to prepare copies of the Quraan. **He said to them, "If you differ with Zaid bin Thaabit with regards to any word of the Quraan then write it in the dialect of the Quraish as it was revealed in their dialect."**

In accordance with the instruction f Hadhrat Uthmaan τ they prepared copies of the 'Mushaf Siddeeqi', after which Hadhrat Uthmaan τ returned the original copy to Hadhrat Hafsah τ as promised. Hadhrat Uthmaan τ then sent these copies throughout the Islaamic empire and ordered that all other copies be burnt. ('Bukhaari' page 742)

Ultimately Hadhrat Uthmaan τ prepared about five or seven copies of the Mushaf of Hadhrat Abu Bakr τ, from which he kept one for himself. He sent the other copies to Makkah, Kufah, Basra, Syria, Yemen and Bahrain and ordered all other copies of the Quraan to be burnt.

It becomes apparent from this narration that Hadhrat Uthmaan τ in reality is not the one who compiled the Quraan rather it is Hadhrat Abu Bakr τ who had done so. It may be said that Hadhrat Uthmaan τ is the one who brought everyone upon one copy of the Quraan. However today the great service which Hadhrat Abu Bakr τ rendered is hidden from the gaze of people whereas the accomplishment of Hadhrat

Uthmaan is well known. It is for this reason that it is commonly believed that Hadhrat Uthmaan τ is the one who compiled the Quraan and that he is the one who arranged the Quraan into the order it is presently in. Therefore one should bear in mind that Hadhrat Uthmaan τ is not the one who compiled the Quraan or arranged it in its present order, rather it was Hadhrat Abu Bakr τ who had accomplished this. ('Al-Ownul Kabeer')

القرآنُ في عهدِ عثمانَ رضى الله عنه

وقد استنسخ عثمانُ رضى الله عنه عِدَّةَ نُسَخٍ من ذلك المُصْحَفِ، وأرسلها إلى الآفاقِ، ليستفيدَ المسلمون منها، ولايميلون إلى ترتيبٍ آخرَ.

The Quraan during the reign of Hadhrat Uthmaan τ

Hadhrat Uthmaan τ prepared copies of the Mushaf of Hadhrat Abu Bakr τ and sent it to the corners of the Islaamic empire, so that Muslims may benefit from it, and did not re-arrange its order in anyway.

Diction

اِسْتَنْسَخَ الْكِتَابَ - To copy.

آفاق - This is the plural of أُفُقٌ وأُفْقٌ, which means border or place.

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Many Surahs begin in the style of a royal decree

Since the Quraan is very similar to the decrees of the royal court, many Surahs have adopted its manner in the way it begins. In the same way that one begins a letter with the praise of Allaah, Allaah too has begun the Surah with His praise and glorification. As is the case in Surah Faatihah and Surah Kahaf, etc where Allaah Ta'ala began these Surahs with His praise and in Surah Hashar, Surah Saff and Surah Jumu'ah, etc, Allaah Ta'ala began the Surah by glorifying Himself.

Just as some people begin their letters by stating the purpose of the letter first, Allaah too began some Surahs first mentioning the purpose for the revelation of the Quraan or of that Surah. For example in Surah Baqarah, Allaah Ta'ala begins by saying,

﴿ذٰلِكَ الْكِتَابُ لَارَيْبَ فِيْهِ، هُدًى لِّلْمُتَّقِيْنَ﴾

"There is no doubt *(or error)* in this Book *(the Quraan which Muhammed* ρ *recites to you)*. In it is *(a means of)* guidance for those with Taqwa." (Surah Baqarah: 2)

And in Surah Noor Allaah Ta'ala begins by saying,

﴿سُوْرَةٌ أَنْزَلْنٰهَا وَفَرَضْنَاهَا﴾

"This is a Surah that We have revealed, that We have ordained *(made the laws contained in them obligatory)*" (Surah Noor: 1)

Surahs of this sort are similar to those letters which people begin by writing,

هٰذَا مَاصَالَحَ عليه فلانٌ وفلانٌ

"This is the agreement that was made by so and so."

Or when writing a will,

هذا ما اَوْصٰى بِهٖ فلانٌ

"This is the final bequest of ..."

On the occasion of the treaty of Hudaibiyah, it was written,

هٰذَا ما قاضٰى عليه محمدٌ (ﷺ)

"These are the terms upon which Muhammed (ρ) has agreed."

In addition, just as in some letters the names of the sender and addressee are clearly indicated, Allaah Ta'ala too in the beginning of some Surahs makes mention of the one revealing the Quraan and to who it is being revealed. For example, in the beginning of Surah Jaathiya and Surah Ahqaaf Allaah Ta'ala says,

﴿ تَنْزِيْلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ﴾

"This *(Quraan)* is a revealed Book from Allaah, the mighty, the Wise."

In the beginning of Surah Hood, Allaah Ta'ala says,

﴿كِتَابٌ أُحْكِمَتْ آيَاتُهُ، ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيْمٍ خَبِيْرٍ﴾

"This is a Book, the verses of which have been consolidated *(excellently structured, comprehensive and eloquent)* and then explained *(to make its meaning clear to man. It comes)* from the Wise, the Informed."

Surahs of this sort are similar to those royal epistles which are begun with the words,

صَدَرَ الحكمُ مِنَ البابِ العالى

"It has been decreed from the highest office."

Or as it is sometimes written,

هٰذا اِعْلامٌ مِنْ حَضْرَةِ الخلافةِ الى سُكّانِ البلدِ الفلانى بِأَنَّ الخ

"The office of the Khalifah informs the residents of the town..."

The letter which Rasulullaah ρ dispatched to the emperor of Rome began like this,

مِنْ محمدٍ رسولِ اللّٰه إلٰى هِرَقْلَ عَظِيْمِ الرُّوْمِ

"From Muhammed, the Rasul of Allaah, to Heraclius, the ruler of Rome."

And just as people begin notes or memos without any specific topic, going straight to the point, Allaah Ta'ala too has used this method in some of the Surahs, such as in Surah Munaafiqoon , Surah Mujaadalah, and Surah Tahreem.

In essence, majority of the Surahs begin in a similar manner as that of a royal decree and just as letters vary in length, so too do the lengths of the Surahs.

استهلالُ السُّوَرِ على أسلوبِ الفرامين

ولما كانت بين أسلوبِ السور وأسلوبِ فرامينَ الملوكِ مناسبةٌ تامةٌ، رُوْعِيَ في البدايةِ والنهايةِ طريقَ المكاتيبِ؛ فكما أنهم يبتدؤن بعضَها بحمدِ الله تعالى، وبعضَها ببيانِ غرضِ الإملاء، وبعضَها ببيانِ اسمِ المُرْسِلِ والمرسَلِ إليه؛ وبعضُها تكون رُقْعةً وَشِقَّةً بغيرِعنوانٍ، وبعضُها تكون طويلةً، وأخرى مختصرةً،كذلك استهَلَّ الله تعالى بعضَ السورِ بالحمدِ والتسبيحِ، وبعضَها ببيانِ غرضِ التنزيلِ،كما قال تعالى:﴿ذٰلِكَ الْكِتَابُ لَارَيْبَ فِيْهِ، هُدًى لِّلْمُتَّقِيْنَ﴾ وقال تعالى:﴿سُوْرَةٌ أَنْزَلْنٰهَا وَفَرَضْنَاهَا﴾

وهذا القسمُ من السُّورِ يُشبِهُ بما يكتبون:"هذا ماصالح عليه فلانٌ وفلانٌ" و"هذا ما أوصٰى به فلانٌ" وقد كتب النبيُ صلى الله عليه وسلم في صُلْحِ الحُدَيْبِيَّةِ: "هذا ما قاضٰى عليه محمدٌ ــــــ صلى الله عليه وسلم .

واستهلَّ بعضَها بذكرِالمُرْسِلِ والمُرسَلِ إليه،كما قال تعالى:﴿ تَنْزِيْلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ﴾وقال تعالى:﴿كِتَابٌ أُحْكِمَتْ آيَاتُهُ، ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيْمٍ خَبِيْرٍ﴾.

وهذا القسمُ يُشْبِهُ بما يكتبون:"صَدَرَ الحكمُ من البابِ العالي"أو يكتبون: "هذا إعلامٌ من حضرةِ الخلافةِ إلى سكّانِ البلدِ الفلاني بأنَّ الخ"؛ وقد كتب النبيُ صلى الله عليه وسلم :"من محمدٍ رسولِ الله إلى هِرَقْلَ عظيمِ الرُّوْمِ"

واستهلَّ بعضَها على أسلوبِ الرِّقاع والشِّقَقِ بغيرعنوانٍ،كما قال تعالى: ﴿إِذَاجَاءَ كَ الْمُنَافِقُوْنَ﴾وقال تعالى:﴿قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا﴾وقال تعالى:﴿ يٰأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ﴾.

Many Surahs begin in the style of a royal decree

Since the style of many Surahs are very similar to the style of a royal decree, many Surahs begin or conclude in the same manner as a letter. Just as people begin their

letters with the praise of Allaah, or by stating the purpose of the letter first, or by clarifying the names of the sender and addressee or just as some are mere notes or memos without a particular topic and some letters are lengthy while others are concise...so too has Allaah Ta'ala begun certain Surahs with His praise and Tasbeeh, others began mentioning the purpose for its revelation, as Allaah Ta'ala has said, "There is no doubt *(or error)* in this Book *(the Quraan which Muhammed ρ recites to you)*. In it is *(a means of)* guidance for those with Taqwa." (Surah Baqarah: 2) and "This is a Surah that We have revealed, that We have ordained *(made the laws contained in them obligatory)*" (Surah Noor: 1).

Surahs of this sort are similar to those agreements that are signed, wherein people write, "These are the terms upon which so and so have agreed upon" and "This is the final bequest of so and so" and Nabi ρ wrote in the treaty of Hudaibiyah, "These are the terms upon which Muhammed (ρ) has agreed."

Some Surahs began by clarifying who is the one revealing it and to whom it is being revealed. For example, Allaah Ta'ala says, "This *(Quraan)* is a revealed Book from Allaah, the mighty, the Wise" (Surah Jaathiya verse 2 and Surah Ahqaaf verse 2) and "This is a Book, the verses of which have been consolidated *(excellently structured, comprehensive and eloquent)* and then explained *(to make its meaning clear to man. It comes)* from the Wise, the Informed." (Surah Hood, verse1)

These Surahs are similar to those royal decrees in which it is written, "It has been decreed from the highest office" or it is written, "The office of the Khalifah informs the residents of the town" and Rasulullaah ρ wrote, "From Muhammed, the Rasul of Allaah, to Heraclius, the ruler of Rome."

Some Surahs begin without a topic, like a note or memo. For example, Allaah Ta'ala says, "When the Munafiqeen come to you" (Surah Munaafiqoon: 1) and "Allaah had certainly heard the speech of the lady who debated with you concerning her husband" and "O Nabi ρ! In seeking the pleasure of your wives, why do you declare unlawful that which Allaah has made lawful for you?" (Surah Tahreem:1)

Diction

إِسْتِهْلاَلٌ - To begin

رُقْعَةٌ - Note, memo. Its plural is رِقَاعٌ.

شِقَّةٌ - Letter. Its plural is شِقَقٌ.

قَاضَاهُ عَلَى مَالٍ - To come to agreement.

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Some Surahs begin in the manner of poems

Since the eloquence and articulacy of the Arabs becomes evident from their poetry and they begin their poetic renditions by mentioning extraordinary and amazing events, thereby beatifying there poetry, Allaah Ta'ala too has adopted the manner of poetry in the beginning of some Surahs. For example, in the beginning of Surah Saaffaat, Surah Dhaariyaat, Surah Mursalaat, Surah Naazi'aat, Surah Takweer, etc Allaah Ta'ala has mentioned extraordinary and amazing events that will transpire.

مَنْهَجُ القصائدِ في مُبْتدأِ بعضِ السُّوَرِ

ولماكانت فصاحةُ العربِ تتجلّى في القصائدِ، وكان من عاداتِهم القديمةِ في مبْدَأِ القصائدِ التشبيبُ بذكرِ المواضعِ العجيبةِ والوقائعِ الهائلةِ، فاختار سبحانه وتعالى هذا الأسلوبَ في بعضِ السورِ،كما قال تعالى:﴿وَالصَّافَّاتِ صَفًّا، فَالزَّاجِرَاتِ زَجْرًا﴾ وقال تعالى:﴿والذَّارِيَاتِ ذَرْوًا، فَالْحَامِلاَتِ وِقْرًا﴾ وقال تعالى: ﴿إِذَا الشَّمْسُ كُوِّرَتْ،وَإِذَا النُّجُومُ انْكَدَرَتْ﴾

Some Surahs begin in the manner of poems

And since the eloquence of the Arabs streams forth from their poetry and it was an ancient tradition of theirs to first narrate extraordinary and amazing events in the beginning of their renditions, in order to beautify their poetry, Allaah Ta'ala too adopted this method in the beginning of certain Surahs. For example, Allaah Ta'ala says,

﴿وَالصَّافَّاتِ صَفًّا، فَالزَّاجِرَاتِ زَجْرًا﴾

"By the oath of those angels who stand in rows *(engaged in Ibaadat or awaiting instructions from Allaah)* ! (Surah Saaffaat: 1,2)

﴿والذَّارِيَاتِ ذَرْوًا، فَالْحَامِلاَتِ وِقْرًا﴾

"By the oath of the winds that disperse *(scatter the dust, clouds, etc)* and by the clouds that bear *(bring)* heavy burdens *(rains)*." (Surah Dhaariyaat: 1,2)

﴿ إِذَا الشَّمْسُ كُوِّرَتْ، وَإِذَا النُّجُومُ انْكَدَرَتْ ﴾

"When the Sun is folded *(will lose its light)*. When the stars fall down *(and cease to exist)*." (Surah Takweer: 1,2)

Diction

تَجَلَّى الشيءُ تَجَلِّيًا - To be clearly apparent.

شَبَّبَ قَصِيْدَتَهُ تَشْبِيبًا - To beautify ones poetry by mentioning the beauties of women. It was the habit of poets that in the beginning of any praiseworthy poetic rendition they would beautify the poem by adding 'Tashbeeb', i.e. first mentioning the days of one's youth and the beauties of women. Later the beginning of every poem was referred to as 'Tashbeeb', even though it might not have any mention of the days of one's youth or the beauties of women.

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The conclusion of Surahs are also similar to a royal decree

Since the Noble Quraan is very similar to a royal decree, Allaah Ta'ala has concluded every Surah in the same manner that a Royal Decree concludes. Just as the rulers or kings conclude their decrees by mentioning stern advices or placing great emphasis on acting upon these decrees and severely admonish others from disobeying these orders, **so too has Allaah Ta'ala concluded each Surah with sound advices and wisdoms as well as placed great emphasis on acting upon its injunctions while severely admonishing anyone from disobeying Allaah's commands.**

خواتمُ السورِ على منهج الفرامين

وكما أن الملوكَ يختمون فرامينَهم بجوامعِ الكَلِمِ، ونوادِرِ الوَصايا، والتأكيد البليغِ بتمسُّكِ الأوامرِ المذكورةِ، والتهديدِ الشديدِ لكل من يُخالفها، كذلك ختم اللّهُ تبارك وتعالى أواخرَ السورِ بجوامعِ الكَلِمِ، ومَنابِعِ الْحِكَمِ والتأكيدِ البليغِ والتهديدِ العظيم.

The conclusion of Surahs are also similar to a royal decree

Just as kings conclude their royal decrees with sound advice, emphasizing on acting in accordance with these decrees and admonishing those who intend to disobey these orders, so too has Allaah Ta'ala concluded each Surah, with sound advices and wisdom, placing great emphasis on obedience and severely admonishing (anyone from disobeying Allaah's commands.)

Diction

خَواتِم - This is the plural of خَاتِمَةٌ which means conclusion, consequence.

جَوَامِعُ الْكَلِم - In this word the noun of the adjective has been attached to the adjective. جوامع is the plural of جامع and كَلِمْ is the plural of كلمة. Thus the actual term should be الكلام الجامع which refers to that form of speech which has more than one meaning.

نَوادِرُ الْوَصَايا - In this word as well the noun of the adjective has been attached to the adjective. نَوادر is the plural of نَادِرَةٌ which means rare, unusual and وَصايا is the plural of وَصِيَّةٌ.

مَنَابِعُ الْحِكَم - Spring of wisdom, words of wisdom. مَنَابِعُ is the plural of مَنْبَعٌ which means spring and حِكَمٌ is the plural of حِكْمَةٌ which means wisdom.

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Sometimes in the middle of a Surah a befitting, eloquent statement is made

Sometimes in the middle of a specific Surah an extremely befitting and eloquent statement is made, comprising of either Allaah's praise and glorification or describing Allaah's bounties and favours. For example in Surah Naml,

﴿قُلِ: الْحَمْدُ لِلّٰهِ، وَسَلٰمٌ عَلىٰ عِبَادِهِ الَّذِيْنَ اصْطَفىٰ، آللّٰهُ خَيْرٌ أَمَّا يُشْرِكُوْنَ﴾

"Say, "All praise be to Allaah *(for destroying those who are a scourge to mankind)* and peace be on those bondsmen of His whom He has chosen *(the Ambiyaa υ)*. Is Allaah better or those *(gods)* whom they *(the Mushrikeen)* ascribe as partners to Him?" (Surah Naml: 59)

In this verse Allaah Ta'ala began differentiating between the status of the creator and creation, which comprises of Allaah's praise and glorification. Allaah Ta'ala then

explained this point in the following five verses in a most befitting and eloquent manner.

In Surah Baqarah, Allaah Ta'ala says,

﴿يٰبَنِيْ إِسْرَائِيْلَ اذْكُرُوْا﴾

"O Bani Israa'eel *(children of Israa'eel υ)* call to mind My favour *(bounties)*." (Surah Baqarah: 47)

From this verse Allaah Ta'ala began debating with the Bani Israa'eel and in conclusion Allaah Ta'ala mentioned the same verse, and it is among the most intricate aspects of eloquent speech to conclude with the very aspect that one began with.

Similarly in Surah Aal-Imraan, Allaah Ta'ala says,

"Definitely the only Deen *(religion)* with Allaah *(acceptable by Allaah)* is Islaam." (Surah Aal-Imraan: 19)

From this verse Allaah Ta'ala began debating with the Yahood and Nasara, so as to clarify the point of discrepancy, and it is from this point that the argument or discussion ensues.

تخَلُّلُ الكلامِ البليغِ فى أثناءِ السورِ

وقد يؤتىٰ فى أثناءِ السور بالكلامِ البليغِ العظيمِ الفائدةِ البديعِ الأسلوبِ، الذى يشتمل على نوعٍ من الحمدِ والتسبيحِ، أوعلى نوعٍ من النِعَمِ والامتنانِ، كما:

● بَدَأ بيانَ التباينِ بينَ مرتبةِ الخالقِ والمخلوقِ بقوله:﴿قُلِ:الْحَمْدُ لِلّٰهِ، وَسَلٰمٌ عَلىٰ عِبَادِهِ الَّذِيْنَ اصْطَفىٰ، آللّٰهُ خَيْرٌ أَمَّا يُشْرِكُوْنَ﴾ثم بَيَّنَ هذا الموضوعَ فى خَمْسِ آياتٍ بأبلغِ وجهٍ وأبدعِ أسلوبٍ.

● وبدأ مخاصمةَ بنى إسرائيلَ فى أثناءِ سورةِ البقرةِ بقوله:﴿يٰبَنِىْ إِسْرَائِيْلَ اذْكُرُوْا﴾ ثم ختمها بنفسِ هذا الكلامِ، فابتداءُ المحاجّةِ بهذه الكلمة، وانتهاءُ ها بها يَحْتَلُّ مكانا عظيما فى البلاغة.

● وبدأ المخاصمةَ مع أهلِ الكتابِ فى سورةِ آل عمرانَ بقوله:﴿إنَّ الدِّيْن عنْدَ اللّٰهِ الإِسْلاَمُ﴾ليتَّضِحَ محلُّ النزاعِ، ويدورَ الحِوارُ على ذلك المُدَّعىٰ واللّٰه أعلم بحقيقةِ الحالِ.

Sometimes in the middle of a Surah a befitting, eloquent statement is made

Sometimes in the middle of a Surah an extremely important and beneficial statement is made, in an extraordinary manner, comprising of wither Allaah's praise and glorification or His favours and bounties. For example, Allaah Ta'ala began explaining the difference in status between the creator and creation from this statement, "Say, "All praise be to Allaah *(for destroying those who are a scourge to mankind)* and peace be on those bondsmen of His whom He has chosen *(the Ambiyaa* υ*)*. Is Allaah better or those *(gods)* whom they *(the Mushrikeen)* ascribe as partners to Him?" (Surah Naml: 59) then this discussion was explained over the next five verses in a most befitting and eloquent manner.

And in Surah Baqarah, Allaah Ta'ala began debating with the Bani Israa'eel with the verse, "O Bani Israa'eel *(children of Israa'eel* υ*)* call to mind My favour *(bounties)*." (Surah Baqarah: 47) and then concluded His argument with these very words. To begin and conclude one's argument with the same words is an extremely intricate aspect of eloquence of speech.

And in Surah Aal-Imraan, Allaah Ta'ala began debating with the Yahood and Nasara with the verse, ""Definitely the only Deen *(religion)* with Allaah *(acceptable by Allaah)* is Islaam." (Surah Aal-Imraan: 19) so as to clarify the point of discrepancy and it is

on this point that the rest of the discussion ensues. And Allaah Ta'ala knows best what the reality is.

Diction

تَخَلَّلَ تَخَلُّلاً - To come between two things.

اِحْتَلَّ مَكَانًا - To come down, to seize, to have a position. The last meaning is what is implied here.

الحِوَارُ - Debate, argument, discourse, discussion.

In both the words العظيمُ الفائدةِ and البديعُ الاسلوبِ the letters "Alif-Laam" have been added to the Mudhaaf and in both cases the noun of the adjective has been attached to the adjective.

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Lesson Two

The wisdom behind dividing Surahs into verses and explanation of the unique style of each Surah

In this lesson we will explain the wisdom behind dividing each surah into a number of verses as well as explain the unique style adopted for each Surah. Whatever Shah Sahib has discussed in this lesson is a little intricate for the novice student and none have discussed these aspects before Shah Sahib. It is for this reason that Shah sahib has went into lengthy discusions in this regard so that the beginner students may properly understand the singular stlye and extraordinary manner of the Quraan.

One should understand that Allaah Ta'ala has divided the majority of the Surahs based upon a certain rhyme or tune, just as poets classify their poetry based upon various rhyming couplets. (This is the case in the majority of Surahs, but not all, as will be explained in the end of the lesson.)

It is because of this similarity that these verses and couplets are read melodiously and with a tune, so that both the listner and reader will be overcome with tranquility. However if one gazes with a perceptive eye then one will notice that there is a vast diference between couplets and verses. The basis on which couplets are made is the rhyme which Khaleel bin Ahmed established whereas verses are based upon those tunes or rhymes which are more closley related to the instinctive nature of man.

الفصل الثانى

فى

تقسيم السُّوَرِ إلى الآياتِ، وأسلوبِها الفريدِ

لقد جرت سنةُ الله تعالى فى أكثرِ السورِ بتقسيمِها إلى الآياتِ،كما كانوا يقسمون القصائد إلى الأبيات.

الفرقُ بين الآياتِ والأبياتِ

وغايةُ مايقال فى الفرقِ بينهما: أن كلا منهما نَشَائِدُ، التى تُنشَدُ لالتذاذ نفس المتكلمِ والسامعِ؛ إلا أن الأبياتِ مقيدةٌ بالعَروضِ والقَوافِى.التى دوَّنها الخليلُ بنُ أحمَدَ وتلقَّاها منه الشعراءُ، وبناءُ الآياتِ على الوزنِ والقافيةِ الإجماليَّيْنِ، يُشْبِهان أمرا طبيعيا،لا على أفاعيلِ العَروضيين وتَفاعيلِهِم.وقوافِيهم المعينةِ التى هى أمرٌ صناعِىٌّ واصْطلاحِىٌّ.

Lesson Two

The wisdom behind dividing Surahs into verses and explanation of the unique style of each Surah

The practice of Allaah Ta'ala is one in the division of the majority of Surahs, just as poets divide their poetry into various rhyming couplets.

The difference between couplets and verses

The most that can be said with regards to the difference among them is that they are both forms of speech which are read in a tune, **read loudly to bring tranquillity upon both the reader and listener. However poems are restricted to those rhyming couplets which Khaleel bin Ahmed established, and which the poets learnt. Whereas verses are based upon basic and simple rhyme, which are more instinctive unlike the formats of poets and lyricists, which is a man-made and technical facet of poetry.**

Diction

قَصائد - This is the plural of قَصِيْدة which refers to that poetic rendition comprising of another's praise or admiration. Both parts of each line or the last part of every line needs to rhyme.

اَبْيَات -This is the plural of بَيْت which means poem, that rhyming couplet comprising of two parts.

نَشَائِدُ؛ نِشِيْدٌ ونَشِيْدَةٌ - That poetic rendition that is read in a tune or melody.

اَنْشَدَ الشِعْرَ - To read loudly.

العَروض - (With a Fatha on the 'Ain')- 1) The rhyme of a poem.
2)The science through which one learns the rules of poetry.
3)The ending of the first part of a line.
Here the first meaning is implied.

القَوافى - This is the plural of القافية which refers to the last word of a poem's line. Further explanation of this will follow.

تَلَقَّى الشَيْئَ منه - To learn.

افاعيل وتفاعيل - the rhymes of a poem in the science of poetry is referred to as افاعيل وتفاعيل. The rhymes of a poem are four in total,

1- فَعُوْلُنْ
2- مَفَاعِيْلُنْ
3- مُفَاعَلَتُنْ
4 - فَاعِلاَتُنْ

All other rhymes are derived from them.

Note:-

Khaleel bin Ahmed Faraahidi was a leading scholar in the science of Arabic grammar and vocabulary. He formulated the science of poetry and its rhymes. He is the teacher of Sibuway. He was born in 100 A.H and passed away in 170 A.H.

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The common aspect between verses and couplets is its appeal and Attractiveness

On occasion in various categories of a particular class there will be one aspect common among all of them and another which differentiates between them. For example, amongst the various categories of living creatures are Humans and horses. In being living creatures they share a common quality, which is the class that they both fall under. However the definition of a human is "Living creature endowed with the quality of speech" whereas the definition of a horse is "Living creature that neighs" and it is these qualities of speech and neighing that differentiates between the two categories. Similarly between couplets and verses there is an aspect which is common between them, including them in the same class, and there is an aspect which differentiates them into different categories. The common aspect between them is of appeal and attractiveness, which we will refer to as "نَشِيْدٌ", this is the unique feature of this class and the feature of verses, which differentiates between couplets and verses is the separation (Fasl) of verses. Both these aspects are in need of further explanation. In the text that follows first those aspects which are common will be explained and only thereafter will the differentiating factors be explained. In essence this discussion is extremely lengthy.

A brief explanation is that the instinctive nature of man is attracted to and appealed by rhyming poetic renditions and exquisite melodies as well as other similar forms of speech. After careful contemplation it becomes known that the reason for this is that when such forms of speech are rendered before a person then the listener feels a strange sense of enjoyment, making him eager to hear more. **When he hears another rhyming poem, which he had been anticipating, then his enjoyment is doubled and if the second poem happens to rhyme with the first then his enjoyment is tripled. In essence it is because of this that man finds enjoyment in listening to poems.** This is an inherent quality which all people of sane rational agree with.

In order to maintain the rhyme and melody between each poem, people have adopted various paths, and as a result the principles of various poems having the same rhyme differ. Arabs have adopted the principles which were founded by Khaleel Nahwi and Indians follow the principles created by their inherent tastes. Similarly different people in various ages have adopted diverse principles in this regard.

الأمرُ المشتركُ بين الآياتِ والأبياتِ

وأما تنقيحُ الأمرِ المُشْتَرَكِ بينَ الآياتِ والأبياتِ ــــ ونعبِّرذلك الأمرَ العامَّ بالنَشائِدِ ــــ ثم ضبطُ تلكَ الأمورِ التى التُزِمَ بها فى الآياتِ ــــ وذلك بمنزلةِ الفَصْلِ ــــ فكلُّ ذلك يحتاج إلى تفصيلٍ، واللّٰه وَلِيُّ التوفيقِ.

وتفصيلُ هذاالإجمالِ: أن الفطرةَ السليمةَ تُدْرِكُ بِذَوْقِها فى القصائدِ الموزونةِ المُقفَّاةِ، والأراجيزِ الرائقةِ الجميلةِ، وأمثالِها، حَلاوةً وعَذوبةً؛ وإذا تأمَّلَ أحدٌ فى سَبَبِ إدراكِ تلكَ الحَلاوةِ، وَجَدَ أن نَفْسَ المخاطبِ تتذوَّقُ لذةً خاصةً فى الكلامِ الذى يُوافِقُ بعضُه بعضا، ويجعلُها منتظرًا إلى كلامٍ آخرَمِثْلِه، فإذا سمعتْ بعد ذلك البيتَ الآخرَ مع ذلك التوافُقِ والانسِجامِ بين أجزائِه، وتحقَّق الأمرُ المنتظَرُ، تضاعفتِ اللذةُ عند ذلك؛ ولما كان البيتانِ مُشْتَرَكَيْنِ فى قافيةٍ واحدةٍ، ازدادتِ اللذَّةُ ثلاثةَ أضعافِها؛ فالتمتُّعُ والالتذاذُ بالأبياتِ بهذا السِّرِفطرةٌ قديمةٌ فُطِرَالناسُ عليها، وأصحابُ الأمْزِجَةِ السليمةِ من أهلِ الأقاليمِ المُعْتَدِلَةِ متفقون على ذلك.

ثم حدثتْ بعد ذلك مذاهبُ مختلِفةٌ ورسومٌ متباينةٌ فى توافقِ الأجزاءِ فى كل بيتٍ من الأبياتِ، وكذا فى شروطِ القوافى المشترَكَةِ بين الأبياتِ: فالعربُ عندهم ضوابطُ وأصولٌ بَيَّنَهَا الخليلُ، والهنودُ يتبعون قانونا يحكم به سليقتُهم اللغويةُ وقريحتُهم الفِطْريةُ، وهكذا اختار أهلُ كلِ عصرٍ وَضْعا من الأوضاع وسلكوا مسلكا من المسالكِ.

The common aspect between verses and couplets

The beautiful characteristic which is common between verses and couplets, which we will refer to as "نَشِيْدٌ" (which represents the class under which they both fall), and then explain the aspect which differentiates between the two, which separates them into different categories, are all in need of explanation and Allaah alone is my helper (in explaining it).

A brief explanation is that the instinctive nature of man is attracted to and appealed by rhyming poetic renditions and exquisite melodies as well as other similar forms of

speech. If any person has to ponder over the reason for this attraction or appeal then he will discover that the soul finds enjoyment in that speech which rhymes with itself. The soul then makes a person eager to listen to more speech of a similar kind. When the soul hears another poem which rhymes as well and which it has been anticipating then its enjoyment is doubled, and if both the poems happen to rhyme with each other than its enjoyment is tripled. It is because of this that it has been the inherent quality of man to find enjoyment in listening to poetry and people of sane rational agree with this.

After this various methods and practices came into existence with regards to poetry in order to maintain the rhyme between each line. The Arabs became accustomed to the rules and principles founded by Khaleel Nahwi and the Indians followed those principles which their dialect designated as well as their inherent nature. Like this in every era people abided to a certain principle from amongst many which they adhered to.

Diction

الأَرَاجِيْز - This is the plural of الأُرْجُوزَة which is one of the sixteen formats of poetry. Its format is as follows,

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ ÷ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

الرَائِقة - Desirable

اِنْسجَمَ الكلامُ اِنْسِجَامًا - For speech to be arranged in an order.

تَضَاعَفَ - To be a few.

اَضْعَاف - This is the plural of ضِعْفٌ which means double.

الاَجْزاء - This is the plural of الجُزْء which in this context means segment. Just as مُسْتَفْعِلُنْ is a segment of a poem. Some poems comprise of six segments, while others comprise of four.

القَرِيْحَةُ مِنَ الانسانِ - The inherent quality of man with which he was created.

وَضْعٌ - Form, outward appearance, manner, method. Its plural is اَوْضَاعٌ.

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The common aspect of various poets is 'Tawaafuq Taqreebi'

It has just been mentioned that in order to maintain the rhyme between the various segments of a poem, people have adopted many methods. Like this the principles used in various poems having a similar rhyme are different. Now if we were to ponder over the principles of the words many poets, in order to find a common feature or manner in each of their poems, then this commonality will be referred to as 'Tawaafuq Taqreebi'. Tawaafuq means , shared, mutual, to be the same. Taqreebi means approximately, just about. Thus 'Tawaafuq Taqreebi' would mean approximately the same or same to an extent.

Amongst the world's poets a complete consistency does not exist, in fact there are many differences among them. For example, Arab poets regard it as acceptable to alter the first segment in the first part of a poem whereas Faarsi poets regard it as unacceptable. Like this there are many other aspects in which Arab and Faarsi poets disagree. Shah Sahib has presented numerous examples of this and at the end of it all has come to the conclusion that there is 'Tawaafuq Taqreebi' between poems of various types and it is not 'Tawaafuq Tahqeeqi' (i.e. it is not complete consistency). It is because of this 'Tawaafuq Taqreebi' that enjoyment is found in the poems of both Arab and Faarsi poets.

Furthermore Indian poets differ completely with both Arab and Faarsi poets. Indian poets only count the number of words in each segment and pay no attention to the diacritical marks, but still enjoyment is found in there poetry. Some Bedouins continuously repeat one tune with great delight, which comprises of no rhyming couplets at all, yet they find great enjoyment in these melodies. In essence the manner of poets from each nation differs but they are all enjoyed and relished. We will have to accept that there is "Tawaafuq Taqreebi" between these various couplets.

Since the following text contains some technical definitions, we will firstly explain their meaning before proceeding further.

Sadr and Ajuz (صَدْر و عَجُز): - **According to the definitions in poetry the first part of a line of a poem is referred to as Sadr and the second part is referred to as Ajuz.** For example, in the poem,

(ہم کو ملا جو لطف کوئے یار کا) (کب وہ صبا کو لطف ہے گلزار کا)

Ajuz **Sadr**

Sadr, Aroodh, Ibtidaa, Dharb and Hashw (صَدْر و عَرُوْض و اِبْتِدَاء و ضَرْب و حَشْو): - According to the definitions of poetry the first segment of the first part of a line of a poem is referred to as Sadr and the last segment of the first part of a line of a poem is referred to as Aroodh. The first segment of the second part of a line of a poem is

referred to as Ibtidaa and the last segment of the second part of a line of a poem is referred to as Dharb. Whatever comes between the Sadr and Aroodh or between the Ibtidaa and Dharb is referred to as Hashw. For example in the following poem,

گلزار کا	کو لطف ہے	کب وہ صبا	ئے یار کا	جو لطف کو	ہم کو ملا
Dharb	Hashw	Ibtidaa	Aroodh	Hashw	Sadr

Note: - That line of a poem that consists of four segments does not have a Hashw.

Sabab, Watid and Faslah (سَبَبْ و وَتِدْ و فَاصَلَه): - According to the definitions of poetry a word comprising of two letters is defined as Sabab. There are two sub-categories in Sabab,
1- Sabab Khafeef
2- Sabab Thaqeel.

1- **Sabab Khafeef** :-That word comprising of two letters wherein the last letter contains a Saakin is referred to as Sabab Khafeef. For example, the words,

فِيْ - مَنْ - مُذْ - لَمْ

2- **Sabab Thaqeel:-** That word comprising of two letters wherein both the letters have a Harkat is referred to as Sabab Thaqeel. For example, the words,

مَعَ - لَكَ - اَرَ

Watid: - A word comprising of three letters is defined as Watid. There are two sub categories in Watid,

1- Watid Majmoo'a
2- Watid Mafrooq

1- Watid Majmoo'a:- That word comprising of three letters wherein the first and second letters have a Harkat and the last letter contains a Saakin is referred to as Watid Majmoo'a. For example, the words,

عَلَى - اَقِم

2- Watid Mafrooq:- That word comprising of three letters wherein the second letter contains a Saakin is referred to as Watid Mafrooq. For example, the words,

ظَهْرِ - كَيْفَ - حَيْثُ - اَمْسِ

Faslah: - A word comprising of four or five letters is defined as Faslah. There are two sub-categories in Faslah,

1- Faslah Sughra

2- Faslah Kubra

1- Faslah Sughra: - If the first three letters have a Harkat and the last letter a Saakin then it is referred to as Faslah Sughra. For example, the words,

ضَرَبَتْ - مَعَ مَنْ - جَبَلٌ

The word (جَبَلٌ) is also a four letter word because it is read as "جَبَلُنْ"

2- Faslah Kubra:- If the first four letters have a Harkat and the last letter a Saakin then it is referred to as Faslah Kubra. For example, the words,

ضَرَبَكُمْ - سَمَكَةٌ

The word (سَمَكَةٌ) is also a five letter word because it is read as "سَمَكَتُنْ"

All the above categories can be found in the sentence,

لَمْ ارَ عَلٰى ظَهْرِ جَبَلٍ سَمَكَةً

"I did not see any fish on the side of the mountain."

Zihaaf and Illat (زِحَاف و عِلَّتْ): - the changes which are made to the segments of a poem are of two types,

1- Zihaaf
2- Illat

1- Zihaaf: - Zihaaf is that change which occurs in the second letter of Sabab Khafeef (a two letter word wherein the second letter contains a Saakin). Zihaaf always occurs in Hashw and is not compulsory, i.e. if Zihaaf has occurred in one line of a poem it is not compulsory to occur in another line as well.

2- Illat: - If changes occur in the Aroodh and Dharb (in the last segments of a line of a poem) then it is referred to as Illat. Illat can occur in both the Sabab and Watid (i.e. in both two letter and three letter words) and is compulsory, i.e. if Illat has occurred in one line of a poem then it is compulsory to occur in all lines of the poem as well.

Zihaaf Munfarid and Muzdowj (زَحِاف مُنْفَرِدْ و مُزْدَوْج): - There are two sub-categories in Zihaaf,

1- Munfarid
2- Muzdowj

1- Munfarid: - If changes have occurred once in any segment then it is referred to as Zihaaf Munfarid.

2- Muzdowj: - If changes have occurred twice in one segment then it is referred to as Zihaaf Muzdowj.

Zihaaf Munfarid then consists of a further eight sub-categories,

1- Khabn (خَبْن)
2- Waqs (وَقْص)
3- Idhmaar (اِضْمَار)
4- Thay (طَیّ)
5- Qabdh (قَبْض)
6- Aql (عَقْل)
7- Asb (عَصْب)
8-Kaff (کَفّ)

Zihaaf Muzdowj consists of four sub-categories,

1- Khabl (خَبْل)
2- Khazl (خَزْل)
3- Shakl (شَکْل)
4- Naqs (نَقْص)

Khabn (خَبْن),Waqs (وَقْص), Idhmaar (اِضْمَار), Thay (طَیّ): - That segment which begins with Sabab Khafeef, wherein its second letter is omitted is referred to as Khabn. For example, if the "س" in "مُسْتَفْعِلُنْ" is omitted then "مُتَفْعِلُنْ" will be left and it will now be on the format of "مَفَاعِلُنْ".

That segment which begins with Sabab Khafeef wherein its second letter is omitted is referred to as Waqs. For example, if the "ت" of "مُتَفَاعِلُنْ" is omitted, it will be on the format of "مَفَاعِلُنْ".

That segment which begins with Sabab Thaqeel wherein its second letter is given a Saakin is referred to as Idhmaar. For example, if the "ت" of "مُتَفَاعِلُنْ" is given a Saakin, it will become "مُتْفَاعِلُنْ" and be on the format of "مُسْتَفْعِلُنْ".

That segment which begins with Sabab Khafeef repeatedly wherein its fourth letter is omitted is referred to as Thay. For example, if the "ف" in "مُسْتَفْعِلُنْ" is omitted then it would become "مُسْتَعِلُنْ" and be on the format of "مُفْتَعِلُنْ".

Qabdh (قَبْض), Aql (عَقْل), Asb (عَصْب), Kaff (کَفّ): - To omit the fifth letter of a word, containing a Saakin is referred to as Qabdh. For example, to omit the "ن" of "فَعُوْلُنْ" making it "فَعُوْلُ" or to omit the "ی" of "مَفَاعِیْلُنْ" making it "مَفَاعِلُنْ".

To omit the fifth letter of a word, containing a Harkat is referred to as Aql. For example, to omit the "ل" of "مَفَاعَلَتُنْ" making it "مَفَاعَتُنْ" on the format of "مَفَاعَلُنْ".

To give the fifth letter of a word containing a Harkat, a Saakin is referred to as Asb. For example, to give a Saakin to the "ل" in "مَفَاعَلَتُنْ" making it "مَفَاعَلْتُنْ" on the format of "مَفَاعِیْلُنْ".

To omit the seventh letter of a word, containing a Saakin is referred to as Kaff. For example, to omit the "ن" of "فَاعِلَاتُنْ" making it "فَاعِلَاتُ".

Khabl (خَبْل), Khazl (خَزْل), Shakl (شَكْل), Naqs (نَقْص): - If Khabn and Thay have both occurred in one segment then it is referred to as Khabl. For example, if the "س" in "مَسْتَفْعِلُنْ" is omitted because of Khabn and its "ف" is omitted because of thay it will become "مَتَعِلُنْ" on the format of "فَعَلَتُنْ".

If both Idhmaar and Thay occur in one segment then it is referred to as Khazl. For example, if the "ت" in "مُتَفَاعِلُنْ" is given a Saakin because of Idhmaar and the "ا" is omitted because of Thay it will become "مُتْفَعِلُنْ" on the format of "مُفْتَعِلُنْ".

If Khabn and Kaff have both occurred in one segment then it is referred to as Shakl. For example, if the "س" in "مُسْتَفْعِلُنْ" is omitted because of Khabn and its "ن" is omitted because of Kaff it will become "مُتَفْعِلَنْ" and if the "ا" and "ن" of "فاعلاتن" is omitted it will become "فِعِلَاتُ".

If Asb and Kaff occur in the same segment then it is referred to as Naqs. For example, if the "ل" in "مُفَاعَلَتُنْ" is given a Saakin because of Asb and the "ن" is omitted because of Kaff it will become "مُفَاعَلْتُ" on the format of "مَفَاعِيْلُ".

Qaafiyah (قافية): - The letters with a Harkat before the last two Saakin until the end of the line, is known as the Qaafiyah. Sometimes the entire word will be the Qaafiyah and at times only a part of the word. For example, in the following poem the entire word "حومل" is the Qaafiyah,

قِفَا نَبْكِ مِنْ ذِكْرٰى حَبِيْبٍ وَّمَنْزِلِ بِسِقْطِ اللِّوٰى بَيْنَ الدَّخُوْلِ فَحَوْمَلِ

Whereas in the following poem "قاربه", which is only part of the word, is the Qaafiyah,

وَمَا مِثْلُهٗ فِي النَّاسِ اِلَّا مُمَلَّكًا اَبُوْ اُمِّهٖ حَيٌّ اَبُوْهُ يُقَارِبُهٗ.

Rawie (رَوِى): - The actual letter on which the Qaafiyah is based and to which the Qaafiyah is associated is known as Rawie. For example in the above two poems, in the first case the letter "ل" is the Rawie and in the second the letter "ب" is the Rawie.

Muqayadah (مُقَيَّدَه)**, Muthlaqah** (مُطْلَقَه)**, Murdafah** (مُرْدَفَه)**, and Mowsoolah** (مَوْصُوْلَه) : - If the Rawie is a letter with a Saakin then it is called Muqayad and the Qaafiyah is referred to as Muqayadah. For example, in the poem,

كُلُّ عَيْشٍ صَائِرٌ لِلزَّوَالْ

If the Rawie is a letter with a Harkat then it is called Muthlaq and the Qaafiyah referred to as Muthlaqah. As in the Qaafiyah of the above poem "حومل".

If before the Rawie a letter of Madd or Leen appears then it is called Ridf and the Qaafiyah referred to as Murdafah.

If after the Rawie there is a letter of Madd or the letter "ہ" with a Saakin without interruption then it is called Wasl and the Qaafiyah referred to as Mowsoolah.

Examples of Qaafiyah Murdafah Mowsoolah are as follows,

وَمِنْ اَيْنَ لِلْوَجْهِ الْمَلِيْحِ ذُنُوْبُ،

In this line the "و" which appears before the letter "ب" is the Ridf and the "و" which is created by lengthening the sound of the Dhamma on the letter "ب" is the Wasl.

Similarly in,

وَقُلْنَا الْقَوْمُ اِخْوَانُ

The "ا" which appears before the letter "ن" is the Ridf and the "و" which is created by lengthening the sound of the Dhamma on the letter "ن" is the Wasl.

In both the above cases "نُوْبُ" and "وَانُ" are both Qaafiyah Murdafah Mowsoolah. (All of these definitions and meanings were taken from 'Muheethud Daa'irah' and its sub-notes.)

Radeef (ردیف): - According to the definitions of poetry, Radeef refers to that word which appears at the end of both parts in the first line of the poem and thereafter in the end of the second part of each line thereafter. For example, in the following poem of Qamar Sunbhuli Sahib the words "کی روشنی" is the Radeef,

غارِ حراء سے ابھری جو بعثت کی روشنی ÷ پھیلی زمانہ بھر میں حقیقت کی روشنی

جس در سے ہم نے پائی شریعت کی روشنی ÷ اس در سے ہی ملے گی سیاست کی روشنی

عُشْرِ عَشِیْر بھی کہیں اس کا نہ مل سکا ÷ اُمی لقب سے پائی جو حکمت کی روشنی

پھوٹی دلیل بن کے شہادت کے واسطے ÷ پشت نبی سے مہر نبوت کی روشنی

ابھری کچھ اس طرح کہ زمانہ پہ چھا گئی ÷ ارضِ حرم سے شمع رسالت کی روشنی

التوافق التقريبيُّ هو الأمر المشتركُ

بَيْنَ مختلَفِ الكلامِ المنظومِ

وإذا أردنا أن ننتزعَ من بين هذه الرسومِ والمذاهبِ المختلفةِ أمراً جامعًا مشتركًا، وتأملنا السِّرَّالمنتشرَ الشاملَ فيها، وجدنا أنه هو التوافقُ التقريبي، لاغيرُ، لأن العربَ يستعملون مَفَاعِلُنْ ومُفْتَعِلُنْ مكانَ مستفعلُن، ويعتبرون فَعِلاَتُنْ بدلَ فاعلاَتُنْ وفقَ القاعدةِ، ويجعلون موافقةَ ضَرْبِ بيتٍ بضرب بيتٍ آخرَ، وموافقةَ عَروضِ بيتٍ بعروضِ بيتٍ آخرَ، أمرًا مهمًّا؛ويُجَوِّزون زِحافاتٍ كثيرةً فى الحشو بخلاف شعراءِ الْفُرس، فإن الزِّحافاتِ عندهم مستهجنةٌ .

وكذلك تستحسن العربُ كونَ القافيةِ فى البيتِ "قبورًا" وفى البيتِ الآخر "منيرا" بخلاف شعراءِ العَجَمِ.

وهكذا يرى الشعراءُ العربُ أن "حاصِلْ" و"داخلْ" و"نازِلْ" من قسمٍ واحدٍ، بخلاف الشعراء العجمِ.

وكذلك وقوعُ كلمةٍ واحدةٍ بين شَطْرَيِ البيتِ، بحيثُ يكونُ نصفُها فى الصَدْرِ والنصفُ الآخرُ فى الْعَجُزِ صحيحٌ عند العربِ، لاعندالعجمِ .

وفَذْلَكةُ القولِ:أن الأمرَالجامعَ المشتركَ بين الكلامِ المنظومِ العربى والفارسى هو التوافقُ التقريبى، لاالتوافقُ التحقيقى.

وقد وضع الهنودُ أوزانَ شعرِهم على عددِ الحروفِ بدونِ ملاحظةِ الحركاتِ والسكناتِ، وهى أيضًا تَمْنَحُ لذةً وحلاوةً، وقد سَمِعْنا بعضَ أهلِ البَدَاوَةِ يختارون فى تغريداتِهم التي يتلذذون بها، كلامًا متوافقًا بتوافُقٍ تقريبى، أوردیفًا ـــــ تارةً يكونُ كلمةً واحدةً، وأخرى يزيد عليها ـــــ ويُنْشِدونَها مثلَ القصائِد، ويَتَلَذَّذون بها؛ ولكلِ قومٍ أسلوبٌ خاصٌ فى كلامِهم المنظومِ.

The common aspect of various poets is 'Tawaafuq Taqreebi'

When we intend to find the common aspect between the different styles and manners, and ponder over the secret prevalent in them all then we find that it is only 'Tawaafuq Taqreebi'. This is because the Arab poets use "مَفَاعِلُنْ" and "مُفْتَعِلُنْ" in place of "مُسْتَفْعِلُنْ" (because when the "س" of "مُسْتَفْعِلُنْ" is omitted because of Khabn it comes onto the format of "مَفَاعِلُنْ" and when the "ف" of "مُسْتَفْعِلُنْ" is omitted because of Thay it comes onto the format of "مُفْتَعِلُنْ") and regard "فَعِلَاتُنْ" in place of "فَاعِلَاتُنْ" in accordance with the principle (because when the "ا" of "فَاعِلَاتُنْ" is omitted because of Khabn it comes onto the format of "فَعِلَاتُنْ"). **They (the Arab poets) regard it as imperative for the Dharb of one poem and the Aroodh of one poem to be in accordance with another. They also regard Zihaaf in the Hashw as permissible, even if done on a large scale.** All this is in sharp contrast to the Faarsi poets, as according to them Zihaaf is greatly disliked (meaning that the Arab poets only deemed it necessary for the last word of the poem to be in rhyme and paid no attention to the middle, and thus regarded it as permissible to make changes in it, contrary to the Faarsi poets).

Similarly Arab poets regarded it as perfectly acceptable for the last word of one line to be "" and in the next line "", contrary to the Indian poets. In the same manner the Arab poets regarded "", "" and "" as the same (i.e. they rhyme) as opposed to the Indian poets (as they do not regard it as rhyming, however this is the opinion of Shah Sahib. While I was studying in Darul Uloom Deoband i enquired from Hadhrat Moulana Me'raajul Haqq Sahib (A.R) and Hadhrat Moulana Mufti Mahmood Hasan Ganghohi (A.R) as to whether there are any differences among Arab poets and Indian poets in this regard, to which they both replied, "This is the opinion of Shah Sahib whereas in reality there is no difference amongst Arab and Indian poets in this regard.)

In the same manner for a part of a word to be in the first portion of the poem and the other part in the second portion is regarded as acceptable by the Arab poets, as opposed by the Indian poets.

The summary of the above is that the common aspect between Arab and Faarsi poets is Tawaafuq Taqreebi and Tawaafuq Tahqeeqi.

The Indian poets based the format of their poems in the number of words and not on Harkat or Saakin, and there is pleasure in this too. We have heard some Bedouins in their melodies from which they derive great pleasure, adopting such manners of speech having Tawaafuq Taqreebi or such a Radeef consisting of one word at times and more than one at others. **These Bedouins recite these melodies loudly and derive great pleasure there from. And every nation has their own specific manner of poetry.**

Diction

فَذْلَكَةٌ - Summary, synopsis.

مَنَحَهُ الشيئَ(ف، ض) مَنْحًا - To give, to bestow.

تَغْرِيْدات - This is the plural of تَغْرِيْد which means to sing a melody.

غَرَّدَ الطائرُ والانسانُ تَغْرِيْدًا - To raise one's voice when singing.

σ σ σ σ

Amongst the poets of other nations as well there is Tawaafuq Taqreebi

Just as amongst Arab, Faarsi and Indian poets there is no Haqeeqi Tawaafuq and only Tawaafuq Taqreebi, also amongst the poets of other nations there is no Haqeeqi Tawaafuq, only Taqreebi Tawaafuq. There is also a vast difference in the principles of poetry adopted by each nation.

For example, according to Indian poets there are only six poetic formats and each format has five compositions whereas according to the Greek poets there are twelve formats which they term "Maqamaat" and each format has two compositions which they term "Shu'ab" and each composition has numerous melodies which equal the number of days in a year, i.e. Three hundred and sixty.

If Haqeeqi Tawaafuq existed then there would not be such a huge discrepancy in the formats of the Indian and Greek poets such that the **Indian poets have thirty formats and the Greek poets have three hundred and sixty.** In addition some nomadic tribes are completely unaware of the definitions of both the Indian and Greek poets, yet they compile their melodies in a specific manner, from which they derive great pleasure. From all of the above

one may conclude that there is no Haqeeqi Tawaafuq between the poets of the world, only Tawaafuq Taqreebi.

وهكذا وقع اتفاقُ الأُمَمِ على الالتذاذِ بألحانٍ ونَغَماتٍ، وتحقَّق اختلافُهم فى قوانينِ تغريدِهم، وأساليبِ تلحينهم

وقد وضع اليونانيون عددًا من الأوزان، يسمونها "المقاماتِ" واستنبطوا منها أصواتا وَشُعَبا، ودوَّنوا لأنفسهم فَنًّامبسوطا مفصلاً.

وكذلك وضع الهنودُ ستةَ نَغَماتٍ، وفرَّعوا منها نُغَيْمَاتٍ؛ وقد رأينا أهلَ البَداوةِ منهم الذين لايعرفون هذين المصطلحين، تفطنوا بحسب سليقتهم لتأليفِ الكلامِ وتلحينِه، وتغنَّوا به من دون أن يَضْبُطُوا له الكلياتِ، ويَحْصُروا له الجزئياتِ.

Like this nations are in conformity in deriving pleasure from sweet tunes and poetic renditions. Differences arise among them in the principles of the compositions and the methods of their singing.

The Greek poets have stipulated a few formats, which they call "Maqamaat", and divided these formats into various compositions and melodies, thus establishing for themselves a separate science of poetry.

In a similar fashion the Indian poets have stipulated six formats, which they divided into various compositions. We even find among certain Nomadic tribes, who are completely unaware of these definitions, that they have designated for themselves a certain method of compiling poetry as well as a specific manner of rendering it. They sing there melodies on this tune but they have not composed it into a separate science.

Diction

اَلْحَان - This is the plural of لَحْن which means sweet voice, melodious voice.

نَغَمَاتٌ - This is the plural of نَغَمَةٌ وَنَغْمَةٌ which means format (of a poem).

تَلْحِيْنٌ - To sing in a tune.

مَقَامات - This is the plural of مَقَام which refers to the place where one pauses or stops.

أَصْوات - This is the plural of صَوْت which means voice, tune.

شُعَب - This is the plural of شُعْبَة which means type, category, composition.

تَفَطَّن لكلامه - To understand.

ضَبَطَهُ (ن،ض) ضَبْطًا - To secure, to safeguard.

σ σ σ σ

Summary

The summary of the entire discussion is that if we were to examine all that has been discussed previously regarding the poetry and formats of various nations then we will come to the conclusion that the common aspect amongst them all is Tawaafuq Taqreebi and it is this common aspect from which the minds of man derive pleasure. There is no pleasure in Murdafah Mowsoolah Qaafiyahs. Those of sound mind all desire this pleasure and Bahr Thaweel and Bahr Madeed have nothing to do with it.

وإذا حكّمنا الْحَدْسَ بعد هذه المُلاحظاتِ، لم نجد الأمرَ المشتركَ سوى التوافقِ التقريبى؛ ولاغرضَ للعقلِ إلا بذلك المنتزع الإجمالى، ولاهمَّ له فى تفاصيلِ القوافى المُرْدَفَةِ الموصولَةِ؛ولايحب الذوقُ السليمُ إلا تلك الحلاوةَ المَحْضةَ والعذوبَةَ الخالصةَ، ولاعلاقةَ له بطويلِ البَحْرِ ومديدِه.

If were to come to a decision after these discussions then we will not find no common aspect except for Tawaafuq Taqreebi, and the mind desires nothing else but this common aspect. The mind derives no pleasure from the details of Murdafah Mowsoolah Qaafiyahs. A sound mind desires nothing else but this pure pleasure and Bahr Thaweel and Bahr Madeed have no place in it at all.

Diction

حَكَّمَهُ - To come to a conclusion.

الحَدْسُ - Surmise, assert, to immediately arrive at the intent of the mind.

مُلاحَظات - This is the plural of مُلاحَظه which means purpose, intention.

المَحْضَةُ - Pure.

Bahr Thaweel is,

فَعُوْلُنْ مَفَاعِيْلُنْ فَعُوْلُنْ مَفَاعِيْلُنْ

Bahr Madeed is,

فَاعِلاَ تُنْ فَاعِلُنْ فَاعِلاَ تُنْ فَاعِلُنْ

σ σ σ σ

The Noble Quraan has considered the common beauty

When the Creator of the universe, whose power is supreme, intended to converse with Man, who has been created from a handful of sand, **Allaah Ta'ala kept in mind the common beauty found in the poetry of all nations, and paid no regard to the formats or principles which might be liked by some nations and disliked by others.** Thus when the Sovereign Ruler intended to converse with Man then this simple rule and common secret was kept in mind which can be found in the poems of various poets. The rules and principles, which vary from one place to another and change with time, were given no regard.

The basis of adhering to technical principles is inability and ignorance, meaning that he is ignorant of the method of creating beauty in his speech without adhering to these principles and he is unable to stop adhering to these principles, through which he creates beauty in his speech. The reason being that it is near impossible to create beauty in one's speech, such that the manners of speech remain alike in every declivity and acclivity, without adhering to the stipulated principles of poetry. We see time and again, whenever any person makes a lengthy speech then his manner does not remain the same throughout his speech. Some sentences will be eloquent, while others will be ineloquent, some sentences correct some incorrect, some true and some false, some appropriate and some inappropriate, some befitting and some unbefitting, and even at times he might contradict himself. Man never remains the same, sometimes he is angry, sometimes generous, sometimes happy, sometimes sad, sometimes free, sometimes restrained, and at all times he will speak in accordance to the mood he is in. He does not consider his speech in one mood from the next. **It is only true of Allaah Ta'ala that His speech remains uniform throughout. He is fully capable of creating beauty in His speech without conforming to the stipulated rules and principles.** Thereafter Shah Sahib will formulate a differentiating principle, by examining the Quraan, which Allaah Ta'ala has conformed to in His speech.

This principle is that Allaah Ta'ala has kept in mind the length of one's breath in the majority of Surahs and not the formats of poets. Similarly in the last word of each verse Allaah Ta'ala

has kept it in mind to conclude with a letter of Madd or such a letter which rests on a letter of Madd, and not conformed to the principles of a Qaafiyah.

This aspect is still in need of further explanation, which will follow shortly, and readers should read carefully.

مراعاة القرآنِ الكريمِ للحسنِ الإجمالى المشتركِ

ولمَّا أراد الخلاَّقُ ـــ جلَّتْ قدرتُه ـــ أن يُخَاطِبَ الإنسانَ المخلوقَ من قُبضةِ طيْنٍ، نظر إلى ذلك الحسنِ الإجمالى والجمالِ المشتركِ فحَسْبُ، ولم ينظر إلى قوالبَ مستحسنةٍ عند قومٍ دون قومٍ؛ وحينما شاء مالكُ المُلْكِ أن يتكلمَ على مَنْهَجِ الآدميين، لاحظ ذلك الأصلَ البسيطَ والسرَ المشتركَ، ولم يراع هذه القوانين المتغيرةَ بتغيرِ الأدوارِ والأطوارِ

ومبنى التمسُّكِ بالقوانين الاصطلاحيةِ هو الْعَجْزُ والجهلُ؛ وتحصيلُ تلك الحسنِ الإجمالى والجمالِ الفنى بدون توسُّطِ تلك القواعدِ ـــ بحيث لايتغير البيانُ فى الْوِهاد والأنجادِ ولايَضيع الكلامُ فى السُّهولِ والجبالِ ـــ معجزٌ وَمُفْحِمٌ، وأنا أنتزعُ من جَرَيانِ الحقِ تعالى على ذلك السَّنَنِ أصلاً، وأضع منه قاعدةً:

وتلك القاعدةُ: أنه تعالى قد رَاعى فى أكثرِ السورِ امتدادَ النفَسِ لاالبحرَ الطويلَ والمديدَ؛ وكذلك اعتبر فى الفواصلِ انقطاعَ النَفَسِ بالمدَّةِ، وبما تستقر عليه المدَّةُ، لاقواعدَ فنِ القافيةِ.

وهـــذه الكلمـةُ أيضًـا تقتضى بسطـا وتفصيلاً فَلْيُلْقِ القارئُ السمعَ لما يُذكر بالتالى :

The Noble Quraan has considered the common beauty

When the Creator of the universe, whose power is supreme, intended to converse with Man, who has been created from a handful of sand, Allaah Ta'ala kept in mind the common beauty found in the poetry of all nations, and paid no regard to the formats or principles which might be liked by some nations and disliked by others. Thus when the Sovereign Ruler intended to converse with Man then this simple rule and common secret was kept in mind which can be found in the poems of various poets. The rules and principles, which vary from one place to another and change with time, were given no regard.

The basis of adhering to technical principles is inability and ignorance. To achieve this beauty and excellence, in such a manner that the beauty in its declivities and acclivities remain constant, without adhering to these principles renders one incapable and dumbfounded. I have extracted a principle from the manner which Allaah Ta'ala has adopted and made it a separate law.

This law is that Allaah Ta'ala has kept in mind the length of one's breath in the majority of Surahs and not Bahr Thaweel and Bahr Madeed. Similarly in the last word of each verse Allaah Ta'ala has kept it in mind to conclude with a letter of Madd or such a letter which rests on a letter of Madd, and not conformed to the principles of a Qaafiyah. This too is still in need of further explanation, thus the reader should pay special attention to the explanation that is to follow.

Diction

الخَلاَّق - Creator, Allaah Ta'ala.

قَوَالِب - This is the plural of قَالَب وقَالِب which means mould, outline, format.

الحُسْنُ الاجمالى، الجمالُ المشترك؛ الاصل البسيط؛ السِرُّ المشترك and الجمالُ الفَنِّى - These are various definitions which all refer to that beauty which can be found in the poetic renditions of all nations, in other words Tawaafuq Taqreebi.

الاَدْوار - This is the plural of الدَوْرُ which means movement, to circulate. Here it refers to a passage of time.

الاَطْوار - This is the plural of الطَوْر which means condition or method.

الوِهاد - This is the plural of الوَهْدَةُ which means lowland, declivity.

الاَنْجاد - This is the plural of النَجْد which means Highland, acclivity.

السُّهُولُ - This is the plural of اَلسَّهْلُ which means level plain, flatland.

اَلْجبَالُ - This i the plural of اَلْجَبَلُ which means mountain.

مُعْجِز - Active noun meaning one who renders another incapable.

مُفْحِم - Active noun meaning one who renders another dumbfounded.

السَنَنُ - Method, mode.

النَفَسُ - Breath. Its plural is أَنْفاس .

الفَواصِل - This is the plural of الفاصَلة which refers to the last word of a verse.

أَلْقَى اليه السَمْعَ - To listen attentively.

التالى - lastly.

σ σ σ σ

The natural length of one's breath is the tune of the Quraan

The law has just been mentioned that Allaah Ta'ala has kept in mind the length of one's breath in the majority of Surahs. The explanation of this is that to inhale and exhale is a natural quality and man is capable of lengthening his breath if he so wishes or vice versa. However if it is left on its natural course then it has a set pattern, that a few seconds after inhaling one will automatically exhale. The time it takes for one to inhale and exhale is the length of one's breath. When one inhales then he feels invigorated and recharged, which gradually decreases until one is forced to take another breath.

The length of one's breath does not have a set time. Meaning that it is fixed but only approximate not precise. It has been approximated to such a time which is common amongst everyone that the length of everyone's breath is approximately so long. The length of one's breath has been approximated in this manner that one or two words more or less causes no harm, but that if one is required to then he can lengthen or shorten the natural length of one's breath without any difficulty. When a person reads a poem, there is room for increase or decrease in its length. That is to say that whether the poem is long or short one is quite capable of reading it in one breath. Similarly if some parts of the poem are given precedence over others, no difficulty is caused whatsoever.

In essence this natural length of one's breath has been made the tune of the Noble Quraan and the verses of the Quraan have been set on this mould. Thereafter this tune (length of one's breath) has been divided into three categories,

1) Thaweel (long)

2) Mutawasith (average)
3) Qaseer (short)

Thaweel (long) as in Surah Nisaa, Mutawasith (average) as in Surah A'raaf and An'aam and Qaseer (short) as in Shu'araa and Dukhaan. In this manner, by considering the length of one's breath, the verses of the Quraan have been kept in tune.

الامتدادُ النفَسى الطبيعى هوالوزنُ فى القرآنِ

إعلم أن دخولَ النفَس في الحُلْقومِ وخروجَه منه أمرٌطبيعى فى الإنسانِ، وإن كان تمديدُه وتقصيُره من مَقْدورِه، ولكنه إذا تُرِكَ على سَجِيَّتِه فلا بُدَّ له من امتدادٍ محدودٍ؛ والإنســانُ حينمـا يتنفسُ يجد النشاطَ، ثم يضمَحِلُّ ذلك النشاطُ تدريجا، حتى ينقطعَ كلياً فى آخرِ الأمرِ، ويضطر إلى أخذِ النفَسِ الجديدِ الطازجِ.

وهذا الامتدادُ أمرٌمحدَّدٌ بحدٍ مُبْهَمٍ، ومقدَّرٌ بمقدارٍمشتركٍ،بحيث لايَضُرُّه نقصانُ كلمتين أو ثلاثٍ، بل ولا نقصانُ قَدْرِ الثُلثِ والربع وكذلك لايُخرجه عن الحد زيادةُ كلمتين أوثلاثٍ، بل ولازيادةُ قدر الثُلثِ والربعِ؛ ويسع فيه اختلافُ عدد الأوتاد والأسباب ويُسامَح فيه بتقدم بعض الأركان على بعض

فَجُعِلَ هذا الامتدادُ النفَسى وزنًا، وقُسِّم على ثلاثة أقسام:

١- طويلٌ ٢- ومتوسطٌ ٣- وقصيرٌ

أما الطويلُ: فنحوُ سورةِ النساءِ.

وأما المتوسطُ: فنحوُ سورةِ الأعرافِ والأنعامِ.

وأما القصيرُ: فنحوُ سورةِ الشعراءِ والدخانِ.

The natural length of one's breath is the tune of the Quraan

One should know that to inhale and exhale is a natural quality of man. Even though to lengthen and shorten one's breath is within one's control, when it is left on its own then it has a set pattern. When one inhales then he feels rejuvenated, which gradually decreases until at the end it is completely gone and one is forced to take another breath.

The length of one's breath is indefinite and has been approximated with a common pattern, in this manner that one or two words more causes no harm, but that if one is required to then he

can lengthen the natural length of one's breath without any difficulty or change to his natural length of breath and that one or two words less causes no harm, but that if one is required to then he can shorten the natural length of one's breath without any difficulty or change to his natural length of breath.

In one's natural length of breath there is room for increase in the length of a poem and precedence of some words over others is overlooked.

In essence the length of one's breath has been used in making the tune of the Quraan and has been divided into three categories,

1) Thaweel
2) Mutawasith
3) Qaseer

Thaweel as in Surah Nisaa, Mutawasith as in Surah A'raaf and An'aam and Qaseer as in Surah Shu'araa and Surah Dukhaan.

Diction

الحُلْقوم - Windpipe, throat.

سَجِيَّة - Natural course, habit, routine.

نَشاط - Rejuvenated, invigorated, recharged.

اِضْمَحَلَّ - To be weakened exhausted.

اَوْتَاد - This is the plural of وَتِد . اَسْبَاب - This is the plural of سَبَبٌ . The meaning of both these words has already been explained.

سَامَحَهُ فى الاَمْر وبالاَمْرِ - To be lenient, to overlook.

σ σ σ σ

To conclude one's breath on a letter of Madd is the Qaafiyah of the Quraan

When the letters "ا", "و" and "ي" (which together form "وَايْ") have a Saakin and the letter before it the appropriate Harkat, then they are referred to as the letters of Madd. The letter "ا" always has a Saakin on it and the letter before it has a Fatha which is why it only is a letter of Madd. However when the letters "و" and "ي" have a Saakin upon them and a Dhamma appears before the letter "و" and a Kasra before the letter "ي" then they too become letters of

Madd. If they both have a Saakin and a Fatha appears before them then they are called letters of Leen. In essence it is imperative for the appropriate Harkat to appear before the letters "ا", "و" and "ي", in order to make them letters of Madd, and it is for this reason that the letters of Madd rely on these Harkats.

After this brief explanation, one should take note that this rule has already been mentioned that Allaah Ta'ala has kept it in mind when concluding each verse to end on a letter of Madd and that letter upon which the letter of Madd relies. Further explanation of this is that concluding on a letter of Madd and that letter on which the letter of Madd relies is such a general Qaafiyah, when repeated continuously gives great pleasure and enjoyment, regardless of whether the letter of Madd is "ا", "و" or "ي" and despite the letter upon which the letter of Madd relies is a "ب", "م" or "ق". Therefore "يَعْلَمُوْنَ", "مُؤْمِنِيْنَ" and "مُسْتَقِيْمٌ" are all one Qaafiyah. Similarly "خُرُوْج", "مَرِيْج", "تَحِيْد", "تَبَار", "فَوَاق" and "عُجَاب" are all one Qaafiyah because they all end on a letter of Madd and that letter on which the letter of Madd relies.

خاتمة النفَسِ على المدَّةِ هى القافيةُ فى القرآنِ

وخاتمةُ النفَسِ على المدَّةِ المعتمِدَةِ على حرفٍ، هى القافيةُ المتسعةُ التى يتلذذ الطبعُ من إعادتِها مرارًا؛ ولوكانت تلك المدَّةُ فى موضعٍ " ألفًا" وفى موضعٍ آخرَ " واوًا" أو "ياءً" وسواءٌ كان ذلك الحرفُ الأخيرُ فى موضعٍ "باء" وفى موضعٍ آخرَ "مِيما" أو" قافا"فـ " يعلمون" و" مؤمنين" و"مستقيم" كلُّها متوافقةٌ؛ و"خُروج" و"مَريج" و" تَحيد" و"تَبار" و"فُواق" و"عُجاب" كلُّها على قاعدةٍ.

To conclude one's breath on a letter of Madd is the Qaafiyah of the Quraan

To conclude one's breath on a letter of Madd, which relies on another letter, is a common Qaafiyah in the Noble Quraan, which when repeated gives great pleasure. This is regardless of whether the letter of Madd is an "ا", "و" or "ي" and even if the last letter is a "ب", "م" or "ق". Therefore "يَعْلَمُوْنَ", "مُؤْمِنِيْنَ" and "مُسْتَقِيْمٌ" are all one Qaafiyah and "خُروج", "مَرِيج", "تحيد", "تبار", "فواق" and "عجاب" are all in accordance with this principle.

σ σ σ σ

The appearance of an "ا" at the end of a word is also a Qaafiyah

Just as concluding on a letter of Madd and the letter upon which the letter of Madd relies is a Qaafiyah in the Quraan, the appearance of an "ا" at the end of a word is also a common Qaafiyah in the Noble Quraan, which gives great pleasure in being repeated regardless of whether the letter on which the Qaafiyah is based changes or not. It is for this reason that at one place the word "كَرِيْمًا" will be mentioned and thereafter "حَدِيْثًا", followed by "بَصِيْرًا". At times, in a Qaafiyah of this sort, the letter on which the Qaafiyah is based will be the same

without attempting to do so, as in Surah Maryam, where the letter "ي" appears before the "ا", and in Surah Furqaan, where the letters "ر" and "ل" appear before the "ا".

لحوقُ الألفِ فی آخرِ الکلمةِ أیضًا قافیةٌ

وکذلك لحوقُ الألفِ فی آخرِ الکلمةِ قافیةٌ متسعةٌ، فی إعادتِها لذةٌ، ولو کان حرفُ الرَوِیِ مختلفًا، فیقول فی موضعٍ "کریما" وفی موضعٍ آخرَ "حدیثا" وفی موضعٍ ثالثٍ "بصیرا".

فإن التُزِمَ فی هذه الصورةِ موافقةُ الرَوِی، کان من قبیل: "التزامِ مالایلتزم" کما وقع فی أوائلِ سورة مریمَ وسورة الفرقانِ.

The appearance of a "ا" at the end of a word is also a Qaafiyah

Similarly for the letter "ا" to appear at the end of a word is also a common Qaafiyah, which gives pleasure when repeated, regardless of whether the letter on which the Qaafiyah is based changes or not. It is for this reason that at one place the word "كَرِيْمًا" will be mentioned and thereafter "حَدِيْثًا", followed by "بَصِيْرًا".

Then if the letter on which the Qaafiyah is based is made the same then this falls under the category "Iltizaam mala yaltazim" (to make compulsory that which is not compulsory), as has occurred in the beginning of Surah Maryam and Surah Furqaan.

σ σ σ σ

Mentioning the same letter at the end of each verse or to repeat one verse time and again gives pleasure

Just as the appearance of a "ا" at the end of each verse brings pleasure so too does the repetition of one letter at the end of each verse, **as in Surah Muhammed, where each verse ends with the letter "م" and in Surah Rahmaan, where each verse ends with the letter "ن".**

In a similar manner, to repeat one verse after an interval also gives pleasure, like the following verse in Surah Shu'araa,

﴿إِنَّ فِيْ ذٰلِكَ لَاٰيَةً، وَمَا كَانَ اَكْثَرُهُمْ مُؤْمِنِيْنَ، وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ﴾

"There is certainly a great Aayah in this *(which proves that Allaah is One and that He has tremendous powers).* However *(despite seeing all of this)* most of them do not have Imaan. Verily your Rabb is Mighty, the Most Merciful."

Or the following verse in Surah Qamar,

﴿ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ، وَلَقَدْ يَسَّرْنَا الْقُرآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ﴾

"How *(severe)* was My punishment and My warnings? Undoubtedly We have made the Quraan simple to take lesson from *(to understand)*, so is there anyone who will take lessons?"

Or the following verse in Surah Rahmaan,

﴿ فَبِاَىِّ آلاَءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"So which favours of your Rabb do the two of you deny?"

Or the following verse in Surah Mursalaat,

﴿وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ﴾

"May misery be the end of the rejecters *(of the Day of Qiyaamah)* on that day!"

This too gives peace and pleasure to one's soul. In fact even in some melodies and songs certain lines or phrases are repeated again and again for the very same purpose.

توافق الآياتِ على حرفٍ واحدٍ وإعادةُ الجملةِ مفيدُ لذةٍ

وكذلك توافقُ الآيات على حرف واحد، كحرفِ "الميمِ" فى سورةِ القتال، و"النونِ" فى سورةِ الرحمٰن يفيد لذةً وحلاوةً.

وكذلك إعادةُ جملةٍ بعد طائفةٍ من الكلامِ مفيدُ لذَّةٍ كما وقع فى سورة الشعراء، وسورةِ القمرِ، وسورةِ الرحمٰنِ، وسورةِ المرسلاتِ.

Mentioning the same letter at the end of each verse or to repeat one verse time and again gives pleasure

Similarly to repeat one letter at the end of each verse, as in Surah Muhammed, where the "م" was repeated and Surah Rahmaan, where the "ن" was repeated, also aids in providing pleasure and sweetness. In the same manner to repeat one verse after an interval also provides pleasure, as in Surah Shu'araa, Surah Qamar, Surah Rahmaan and Surah Mursalaat.

σ σ σ σ

At times the end of verses in the latter part of a Surah differs from the beginning of the Surah

Sometimes to rouse the reader and to make apparent the beauty of the speech, the end of verses in the latter part of the Surah will differ from the beginning of the Surah. For example, in the latter part of Surah Maryam the verses conclude with "اِدًّا", "هَدًّا", "وُدًّا" and "لُدًّا" which is entirely different from the beginning of the Surah which concludes with "زَكَرِيَّا", "خَفِيًّا", "وَلِيًّا" and "رَضِيًّا". In the latter part of Surah Furqaan the verses conclude with "سَلَامًا", "كِرَامًا", "اِمَامًا" and "لِزَامًا" which differs entirely from the beginning of the Surah which concludes with "نَذِيْرًا", "تَقْدِيْرًا", "نُشُوْرًا", "زُوْرًا" , "اَصِيْلًا" and "رَحِيْمًا". Similarly in Surah Saad, the concluding verses end with "سَاجِدِيْنَ", "كَافِرِيْنَ", "مُنْظَرِيْنَ" and "طِيْنٍ" which differs from the beginning of the Surah which concludes with "شِقاق", "مَناص", "كَذَّاب", "عُجاب" and "وَهَّاب". In essence the tunes or Qaafiyahs which we have highlighted previously have been given great importance in the majority of Surahs of the Noble Quraan.

اختلاف فواصلِ آخرِ السورةِ من أوائلِها

وقد تُبَدَّل فواصلُ آخرِالسورةِ أوائلَها تَنْشيطًا للسامع، وإشعارا بلطافةِ الكلامِ،
مثلُ: "إدًّا" و"هَدًّا" فى آخرِ سورةِ مريمَ؛ ومثلُ: " سلامًا" و" كرامًا" فى آخرِ
سورةِ الفرقانِ؛ ومثلُ: "طينٍ" و" ساجدينَ" و"منظرينَ" فى آخر سورةِ ص، مع أن
الفواصلَ فى أوائلِ هذه السورِ جاءت مختلفةً عنها، كما لا يخفى
فجُعل الوزنُ والقافيةُ اللذان مضى التعبيرُ عنهما مُهِمًّا فى أكثرِ السورِ.

The end of verses in the latter part of a Surah differs from the beginning of the Surah

At times the ending of verses in the latter part of a Surah differs from the beginning of the Surah in order to create attentiveness in the listeners and beautify the speech. For example, Surah Maryam ends with "اِدًّا", "هَدًّا", "وُدًّا" and "لُدًّا" and Surah Furqaan ends with "سَلَامًا", "كِرَامًا", "اِمَامًا" and "لِزَامًا", and Surah Sa'ad ends with "سَاجِدِيْنَ", "كَافِرِيْنَ", "مُنْظِرِيْنَ" and "طِيْنَ", which is different from the beginning of these Surahs. In essence the tunes or Qaafiyahs which we have highlighted previously have been given great importance in the majority of Surahs of the Noble Quraan.

Diction

نَشَّطَهٗ تَنْشِيْطًا - Create attentiveness.

اَشْعَرَهٗ بِالْاَمْرِ - To inform or notify.

σ σ σ σ

The manner of the Quraan regarding the ending of verses in the Quraan

If the last word of a verse has the possibility of being a Qaafiyah then it is made the Qaafiyah, if not then such a verse is added wherein the bounties of Allaah Ta'ala are enumerated or an admonishment for the reader. For example,

﴿وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا﴾

"Allaah is All Knowing, the Wise."

﴿وَهُوَ الْحَكِيْمُ الْخَبِيْرُ﴾

"And He is the Wise, the Informed."

﴿وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا﴾

"Allaah is informed of what you do."

﴿لَعَلَّكُمْ تَتَّقُوْنَ﴾

"So that you may fear."

﴿اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُوْلِي الْاَلْبَابِ﴾

"Indeed therein is a lesson for the intelligent one's."

﴿اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ﴾

"Indeed therein is a lesson for them to take heed."

At times 'Ithnaab' is used in such instances, as in Surah Furqaan,

﴿فَسْئَلْ بِهٖ خَبِيْرًا﴾

"So enquire about Him from one who is knowledgeable *(find out about Allaah from those who have recognised Him so that you may also recognise Him)*." (Surah Furqaan: 59)

This sentence was mentioned for further emphasis and explanation of what was said previously, which is defined as Ithnaab. Similarly in Surah Falaq the addition of

"When he envies."

is defined as 'Ithnaab'.

At times Taqdeem and Taakheer is made, for example,

﴿ إِنَّ اللّٰهَ بِالنَّاسِ لَرَؤُفٌ رَّحِيْمٌ ﴾

"Verily Allaah is Most Forgiving, Most Merciful unto mankind." (Surah Al-Baqarah: 143)

Since there is greater emphasis in the word "رؤف" than in "رحيم", according to the principle, "رحيم" should be mentioned before "رؤف"., however in accordance with the ending of each verse "رحيم" was mentioned first. The author of Jalaalain writes under the commentary of this verse, "in accordance with the ending of the other verses the word having more emphasis was mentioned before the word having lesser emphasis.

At times 'Qalb' and additions are made, as in Surah Saaffaat, the word "الياس" was changed to "الياسين", or as in Surah Teen the word "سيناء" was changed to "سينين". These were both examples of where Qalb and additions were made, as in both these Surahs the letters "ي" and "ن" were added, thus changing the form of both these words making them appear as plural instead of singular. An examples of addition only are as follows,

وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا

"And you *(the Munafiqeen)* harboured various *(sceptical)* thoughts about Allaah." (Surah Ahzaab: 10)

"And obeyed the Rasul." (Surah Ahzaab: 66)

"But they misled us from the path *(of Islaam)*." (Surah Ahzaab: 67)

In all of the above three verses the letter "" were added, to maintain simultaneity with the previous verses.

منهجُ القرآنِ فى الفواصلِ

إن كان اللفظ فى آخرِ الآيةِ صالحا للقافِية فَبِهَا، وإلا وصل بجملةٍ فيها بيانُ آلاءالله، أوتنبيهٌ للمخاطبِ، كما يقول:﴿وَهُوَ الْحَكِيْمُ الْخَبِيْرُ﴾﴿وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا﴾﴿وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا﴾﴿لَعَلَّكُمْ تَتَّقُوْنَ﴾﴿إِنَّ فِيْ ذٰلِكَ لَآيَاتٍ لِّأُولِي الأَلْبَابِ﴾﴿إِنَّ فِيْ ذٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ﴾

وقد يُطنِب فى مِثْلِ هذه المواضعِ،مثلُ: ﴿فَسْئَلْ بِهِ خَبِيْرًا﴾ويستعمل التقديمَ والتأخيرَتارة، والقلبَ والزيادةَ أخرى، مثلُ:﴿إِلْ يَاسِيْنَ﴾ فى إلياس، ﴿وَطُوْرِ سِيْنِيْنَ﴾ فى سَيناء.

The manner of the Quraan regarding the ending of verses in the Quraan

If the last word of a verse has the possibility of being a Qaafiyah then it will be used as the Qaafiyah, if not then such a sentence will be brought which mentions Allaah's bounties or is an admonishment for the reader. For example, Allaah Ta'ala said, "Allaah is All Knowing, the Wise.", "And He is the Wise, the Informed.", "Allaah is informed of what you do.", "So that you may fear.", "Indeed therein is a lesson for the intelligent one's.", "Indeed therein is a lesson for them to take heed."

At times the speech is lengthened as in, "So enquire about Him from one who is knowledgeable.", and at times Taqdeem and Taakheer is made, whereas at other times Qalb and additions are made, for example when "لياس " was made into "الياسي" or when "سيناء" was made into "سينين".

σ σ σ σ

The wisdom of mentioning a long verse with a small verse and vice versa

That speech which contains new words and forms of expression poses a slight difficulty in pronunciation, which causes a slight delay in its recitation. Whereas that speech which is often repeated or that proverb which is well-known amongst people is easily pronounced and recited. In order to ease pronunciation and recitation, at times a lengthy verse is made on the same tune as the shorter verse. It is for this reason that in some Surahs of the Quraan a lengthy verse is mentioned between a number of smaller verses. For example, in the first portion of Surah Najam there a number of small verses but verse number twenty-three is lengthy , as follows,

إِنْ هِيَ إِلاَّ أَسْمَآءٌ سَمَّيْتُمُوْهَا أَنْتُمْ وَآبَاءُ كُمْ مَّا أَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ، إِنْ يَتَّبِعُوْنَ إِلاَّ الظَّنَّ وَمَا تَهْوَى الأَنْفُسُ، وَلَقَدْ جَاءَهُمْ مِن رَبِّهِمُ الْهُدٰى.

"These *(idols)* are merely names which you and your forefathers have kept, for which Allaah has not revealed any permission *(authority)*. They *(the Mushrikeen)* follow only assumptions *(their guesses in choosing gods)* and what their *(fleeting)* desires fancy whereas guidance has already come to them from their Rabb." (Surah Najm: 23)

Similarly in Surah Burooj, a number of small verses were mentioned after which verses ten and eleven were both lengthy, as follows,

﴿إِنَّ الَّذِيْنَ فَتَنُوْا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ، إِنَّ الَّذِيْنَ آمَنُوْا وَعَمِلُوْا الصَّالِحَاتِ لَهُمْ جَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الأَنْهٰرُ، ذٰلِكَ الْفَوْزُ الْكَبِيْرُ﴾

"Verily those who harm the Mu'mineen and Mu'minaat and do not repent thereafter, for them shall be the punishment of Jahannam and the punishment of burning. Most certainly *(no doubt)*, those who have Imaan and who carry out good deeds shall have Jannaat beneath which rivers flow. That is the supreme success *(even though they had to suffer temporarily in the world)*."

The wisdom and secret behind lengthening these verses is that the words used in them have been repeated on numerous occasions in the Quraan and as a result these lengthy verses have been regarded as the same tune as the smaller verses.

At times, to create beauty in speech, the idea in the end of the Surah are made shorter than the lengthy ideas in the beginning, as in Surah Haaqqa,

﴿خُذُوْهُ فَغُلُّوه، ثُمَّ الْجَحِيْمَ صَلُّوْهُ، ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ﴾

"*(Addressing the angels of punishment, Allaah will say,)* "Grab him *(the one bound for Jahannam)* and place a yoke around his neck! Then enter*(cast)* him into the Blaze! Then fasten him in a *(long)* chain, seventy cubits in length." *(a cubit of the Aakhirah is immensely longer than a cubit of this world)*."

Similarly in conclusion of Surah Muddathir, Allaah Ta'ala says,

﴿كَلاَّ اِنَّهُ تَذْكِرَةٌ، فَمَنْ شَاءَ ذَكَرَهُ، وَمَا يَذْكُرُوْنَ اِلاَّ اَنْ يَّشَاءَ اللّٰهُ هُوَ اَهْلُ التَّقْوىٰ وَاَهْلُ الْمَغْفِرَةِ﴾

"Behold! This *(Quraan)* is the Advice *(for all)*. So whoever wills should take heed *(because there shall be no separate book for each one)*. *(However,)* They cannot take heed unless Allaah wills. It is He Who should be feared and it is He who forgives."

In speech of this sort, the intention of the speaker is that when the first idea is joined with the second idea, and read together the two combined gives the impression of a third idea.

السِّرُ فى الآية الطويلةِ مع الآياتِ القصيرةِ، وبالعكس

ولْيُعلم ههنا: أن انسجامَ الكلام وسهولتَه على اللسانِ ـــ لكونه مَثَلاً سائرًا أولتكررِ ذكره فى الآية ـــ يَجعل الكلامَ الطويلَ موزونا مع الكلامِ القصيرِ.

وربما يؤتىٰ بالفِقَر الأُوَل أقصرَ من الفقر التالية، وهو يفيد عذوبةً فى الكلام نحوُ قوله تعالى: ﴿خُذُوْهُ فَغُلُّوه ثُمَّ الْجَحِيْمَ صَلُّوْهُ ، ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ﴾؛ فكأن المتكلمَ يُضمرفى نفسِه فى مثل هذا الكلام: أن الفِقْرَةَ الأولى مع الثانية فى كِفَّةٍ والفقرةَ الثالثةَ وحدَها فى كفة.

The wisdom of mentioning a long verse with a small verse and vice versa

One should understand that for the ease of pronunciation and recitation, because of that article of speech being repeated often or a well-known proverb amongst people, a lengthy verse is made the same tune as a shorter verse.

Sometimes the idea mentioned in the end of the Surah is lengthier than that mentioned in the beginning of the Surah, which creates beauty in speech. For example, "Grab him and place a yoke around his neck! Then enter him into the Blaze! Then fasten him in a chain, seventy cubits in length." It as if the intention of the speaker in such speech is that the first idea and second idea are one and the third idea is another.

Diction

اِنْسِجَام - Ease, simplicity.

اِنْسَجَمَ الماءُ - To flow.

اِنْسَجَمَ الكلامُ - For speech to be composed.

السَّائِرُ - Common.

سَارَ(ض) سَيْرًا - To walk, to go on a journey.

الموزون - To be in tune.

اَضْمَرَ الاَمْرَ - To hide, to be hidden.

اَضْمَرَ فى نفسه شيْئًا - To intend to do something in one's heart.

الكِفَّةُ وَالْكَفَّةُ من الميزان - The balance of a scale.

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Verses divided into three parts

Sometimes a verses is divided into three parts. If each part of that verses is read separately then it will not be lengthy but generally people recite all of the parts with the other which results in a part of the verse seeming lengthy and the other shorter. For example,

﴿يَوْمَ تَبْيَضُّ وُجُوْهٌ وَتَسْوَدُّ وُجُوْهٌ:ــــ فَأَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ؛ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْن ــــ وَأَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ ؛ هُمْ فِيهَا خٰلِدُوْنَ﴾

"On the day *(of Qiyaamah)* when some faces will be illuminated *(bright with joy because they belonged to the Ahlus Sunnah wal Jamaa'ah)* while others shall be gloomy *(depressed and scared because of their Kufr, hypocrisy and impiety)*. As for those whose faces shall be gloomy, it will be said to them *(to reprimand them)*, "Did you commit Kufr after having Imaan? So taste the punishment because you committed Kufr. As for those whose faces shall be illuminated, they will be in the mercy of Allaah *(in Jannat)*, where they shall live forever." (Surah Aal-Imraan: 106-107)

There are three parts to this verse,

1- ﴿يَوْمَ تَبْيَضُّ﴾ 2- ﴿فَاَمَّا الَّذِيْنَ اسْوَدَّتْ﴾ 3- ﴿وَاَمَّا الَّذِيْنَ اَبْيَضَّتْ﴾

If each part of this verse is read separately then no part will be lengthened.

Similarly In Surah Faatihah,

﴿اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ـــ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
ـــ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلاَ الضَّالِّيْنَ،﴾

"Guide us to the straight path *(the path of Islaam)*, the path of those whom You have favoured *(by guiding them aright)*, and not the path of those with whom You are angry *(the Jews)*, nor the path of those who have gone astray *(the Christians)*."

There are three parts in this verse,

1- ﴿اِهْدِنَا﴾ 2- ﴿صِرَاطَ الَّذِيْنَ﴾ 3- ﴿غيرِ المغضوبِ﴾

If each part of this verse is read separately then no part will be lengthened but people generally read the last two parts of this verse simultaneously, thus making it seem lengthy.

الآيةُ ذاتُ القوائمِ الثلاثِ

وربما تكون الآية ذاتَ قوائمَ ثلاثٍ، نحوُقولِه تعالى:﴿يَوْمَ تَبْيَضُّ وُجُوْهٌ وَتَسْوَدُّ وُجُوْهٌ:فَأَمَّا الَّذِيْنَ اسْوَدَّتْ الآية ، وَأَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ الآية﴾ والعامَّةُ يصِلون الأولى مع الثانيةِ فيحسبونها طويلةً.

Verses divided into three parts

As in the verse, "On the day when some faces will be illuminated while others shall be gloomy. As for those whose faces shall be gloomy, it will be said to them, "Did you commit Kufr after having Imaan? So taste the punishment because you committed Kufr." Generally people recite the first part of this verse with the second, which causes them to think that this verse is lengthy.

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Verses consisting of two parts

Just as poets sometimes compose their poems using two separate rhymes, so too has Allaah Ta’ala composed some verses with two parts. As in the following Surahs,

Surah Rahmaan,

﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾

Surah Waaqi'ah,

﴿فَاَصْحٰبُ الْمَيْمَنَةِ؛ مَا اَصْحٰبُ الْمَيْمَنَةِ﴾

﴿وَاَصْحٰبُ الشِّمَالِ؛ مَا اَصْحٰبُ الشِّمَالِ﴾

Surah Nuh,

﴿وَجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا، وَّجَعَلَ الشَّمْسَ سِرَاجًا﴾

﴿وَقَدْ اَضَلُّوْا كَثِيْرًا؛ وَلَاتَزِدِ الظّٰلِمِيْنَ اِلَّا ضَلٰلًا﴾

﴿مِمَّا خَطِيْٓئٰتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا؛ فَلَمْ يَجِدُوْا لَهُمْ مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا﴾

Surah Saff,

﴿نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ، وَبَشِّرِ الْمُؤْمِنِيْنَ﴾

Surah Taghaabun,

﴿وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ؛ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ﴾

These are all examples of verses consisting of two parts because just as “نُوْرًا”, “سِرَاجًا”, “كَثِيْرًا”, “ضَلَالًا”, “نَارًا” and “اَنْصَارًا” are all a Qaafiyah in the Noble Quraan, so too is “قَرِيْبٌ”, “مُؤْمِنِيْنَ”, “رَسُوْلٌ” and “مُبِيْنُ”. If you have any doubt in these words being of the same Qaafiyah, then please refer to the discussion regarding the Qaafiyah of the Noble Quraan, which was mentioned previously.

الآيةُ ذاتُ الفاصلتَيْنِ

وقد يجيء سبحانه وتعالى بفاصلتين في آيةٍ واحدةٍ كما يكونُ ذلك في البيتِ أيضًا، نحوُ:

كالزهرِ في تَرَفٍ، والبدرِ في شرفٍ   والبحرِ في كرمٍ، والدهرِ في هِمَمِ

Verses consisting of two parts

Sometimes Allaah Ta'ala composes a verse in two parts as is commonly practiced in poetry.

كالزهر في تَرَفٍ، والبدر في شرف   والبحرِ في كرم، والدهر في هِمَم

"(Rasulullaah ρ was) like a flower in his affluence, like the moon in his eminence, like the ocean in his generosity and like time in his determination."

Diction

الزَهْرُ - Bud, blossom. Its plural is اَزهَار.

تَرَفٌ - Affluence, prosperity.

شَرَفٌ - Eminence, distinction.

اَلْبَدْرُ - Full moon. Its plural is البدور.

اَلدهْرُ - Time. Its plural is الدُهور.

هِمَمٌ -Determination, resolve. Its plural is هِمَّةٌ.

Note: - This poem was written by Sheikh Sharfudien Abu Abdullaah Muhammed bin Sa'eed Al-Busairie (A.R) (681 A.H, 696 A.H) famous by the name 'Qaseedah Burdah'. He wrote this poem in praise of Rasulullaah ρ, when he was suffering with paralysis. After he completed this poem, he saw Rasulullaah ρ in a dream. Rasulullaah ρ placed his blessed hand on his body and then wrapped him in his shawl. When he awoke in the morning he was cured. Since

Rasulullaah ρ wrapped him in his shawl in the dream, this poem became known as 'Qaseedah Burdah', as "Burdah" means shawl in Arabic.

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The wisdom behind mentioning a lengthy verse amidst shorter verses

At times an extremely lengthy verse is mentioned in the midst of much shorter verses, as in Surah Muzzammil which comprises almost entirely of short verses except for the final verses which is lengthy. Similarly in Surah Muddathir the verses are all short but verse 31 is lengthy. It is for this reason that it has been said that speech is of two types,

- Husan Thaahirie
- Husan Ma'anwi

Husan Thaahirie: - Refers to that beauty in speech that is created by the tune or rhyme being the same.

Husan Ma'anwi: - Refers to that beauty in speech which is created by three things being found in it.

1- It is easy to articulate

2- It is the normal manner of speech

3- The manner is the same throughout

Now try to understand the wisdom behind mentioning a lengthy verse after shorter verses. Generally Husan Ma'anwi is given superiority over Husan Thaahirie and it is for this reason that after shorter verses, which all contain Husan Thaahirie, a lengthy verse with Husan Ma'anwi is mentioned. To say it in other words, a number of
Shorter are being recited all containing Husan Thaahirie, and now the reciter is
waiting in anticipation for a lengthy verse in which all the conditions for Husan Ma'anwi can be found. **The reciter takes greater heed of this then the Qaafiyah because Husan Ma'anwi is superior to Husan Thaahirie.**

أطولُ آيةٍ مع الآياتِ القصارِ

وقد يجيء بالآية الواحدة أطولَ من سائرِ الآياتِ والسِرُّ فيه: أنه لو وُضِعَ حسنُ الكلام الذى نَشَأَ من تقارُبِ الوزنِ ووجدانِ الأمرِ المنتظَرِ الذى هو القافيةُ، فى كِفَّةٍ، ووُضع حسنُ الكلام الذى نشأ من سهولةِ الأداءِ وموافقةِ طبع الكلامِ، وعدمِ لحوقِ التغيرِ فيه، فى كفةٍ أُخرى، تُرَجِّح الفطرةُ السليمةُ جانبَ المعنى فَيُهمِلُ أحدَ الانتظارَيْنِ، ويَوفّى الحقَ فى الانتظار الثانى.

A lengthy verse amidst shorter verses

Sometimes Allaah Ta'ala mentions such a verse which is much longer than the verses that precede it. The wisdom behind this is that if the speech whose beauty is created from its tune being the same and having a Qaafiyah is placed on one side and that speech whose beauty is created from it being easy to articulate, it is in accordance to the normal manner of speech and that its manner is the same throughout, placed on the other side then any sane person will give superiority to Ma'anwi. Thus Allaah Ta'ala has left out one of the two awaited aspects and fulfilled the rights of the other entirely.

Diction

سَائِر - Other.

نَشَأَ(ف) نَشْأً وَنَشْأَةً - To be created.

تَقَارَبَهُ تَقَارُبًا - To be close.

اَهْمَلَهُ اِهْمَالاً - To do intentionally or forgetfully omit.

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The aforementioned rhyme or Qaafiyah has not been adhered to in certain Surahs

Allaah Ta'ala maintained the aforementioned rhymes or Qaafiyahs in the majority of Surahs. However in certain Surahs this was not adhered to and instead the manner of orators and adjudicators was used. If one were to ponder over the manner in Surah Alaq, Surah Qadr and Surah Muddathir then one would come to the conclusion that the manner of these Surahs was

similar to that of the Hadeeth of Umie Zar'ah. A portion of the Hadeeth of Umie Zar'ah is as follows,

قالتِ الْأُوْلٰى: زَوْجِى لَحْمُ جَمَلٍ غَثٌّ؛ عَلٰى رأسِ جَبَلٍ وَعْرٍ، لاسَهْلٍ فَيُرْتقٰى؛ ولا سَمِينٍ فَيُنْتَقٰى.

قالتِ الثانيةُ: زَوْجِى لاَ اَبُثُّ خَبَرَهُ، اِنِّى اَخَافُ اَنْ لاَ اَذَرَهُ، اِنْ اَذْكُرْهُ اَذْكُرْ عُجَرَهُ وَبُجَرَهُ،

قالت الثالثةُ: زَوْجِىْ العَشَنَّقُ، اِن اَنْطِقْ اُطَلَّقْ؛ وَاِنْ اَسْكُتْ اُعَلَّقْ.

قالتِ الرابعةُ: زَوْجِى كَلَيْلِ تِهَامَةَ؛ لاَحَرَّ وَلاَقَرَّ،وَلاَ مَخَافَةَ وَلاَسَامَةَ.

قالتِ التاسعةُ: زَوْجِى رَفِيْعُ العِمَادِ، طويلُ النِّجَادِ، عظيمُ الرَّمَادِ، قريبُ البيتِ مِنَ النَّادِ.

قالتِ العاشرةُ: زَوْجِىْ مالكٌ،ومَامَالِكٌ؟! خَيْرٌ مِنْ ذٰلِكَ، لَهٗ اِبِلٌ كَثِيْرَاتُ الْمَبَارِكِ، قليلاتُ المَسَارِحِ، واذا سمِعْنَ صَوْتَ الْمَزْهَرِ اَيْقَنَّ اَنَّهُنَّ هَوَالكُ

('Bukhaari' page 779, 'Shamaail Tirmidhi' page 18)

In some instances Allaah Ta'ala did not adhere to any specific way or manner, as in the correspondences of the Arab, wherein they write in the same manner that they speak. Allaah Ta'ala adopted this very manner as can be found in the concluding verse of Surah Muzzammil and the thirty-first verse of Surah Muddathir, where the manner of speech is plain and basic. However Allaah Ta'ala concluded every sentence in the manner that it ought to be concluded in.

The wisdom behind this is that in Arabic speech is usually concluded in such a place where one is likely to run out of breath and usually the sentence ends on a letter of Madd.

In essence it is because of the aspects discussed in this lesson that the Quraan has been divided into various verses and it is these aspects that Allaah Ta'ala inspired Shah Sahib with. *And Allaah knows best.*

لم يُراعِ ذلك الوزنَ والقافيةَ في بعض السورِ

وأماما قلنا في فاتحةِ المَبْحَثِ: أن سنةَ اللّٰهِ تعالى قد جرتْ في أكثرِ السورِ على ذلك، فإنما هولأجلِ أن اللّٰهَ سبحانه وتعالى لم يُراعِ في بعضِ السورِ ذلك النوعَ من الوزنِ والقافيةِ فجاءت طائفةٌ من الكلامِ على مَنْهَجِ خُطَبِ الخطباء وأمثالِ الحكماء؛ ولعلك قد سمعتَ مسامرةَ النساءِ المرويةَ عن سيدتنا عائشة رضي اللّٰه عنها وفهِمتَ قوافِيَهَا؛ ووقع الكلامُ في بعض السورِ على منهج رسائلِ العربِ بدون رعايةِ شيءٍ، مثلُ محاورةِ الناسِ؛ إلا أنه يختم كلَّ كلامٍ بشيء يكون مبنيا على الاختتامِ.

والسرُّ هنا: أن الأصلَ في لغةِ العربِ هو الوقفُ في موضعٍ ينتهي إليه النَفَسُ، ويضمحلُّ نشاطُ الكلامِ؛ والمستحسنُ في محلِ الوقفِ انتهاءُ النفَسِ على المدَّةِ؛ ومن أجلِ هذا تشكَّلَ الكلامُ في صورةِ الآياتِ، هذا ما فتح اللّٰهُ تعالى على العاجزِ في هذا البابِ، واللّٰه أعلم.

The aforementioned rhyme or Qaafiyah has not been adhered to in certain Surahs

We have mentioned in the beginning of this discussion that it is the practice of Allaah Ta'ala in the majority of Surahs, mainly because Allaah Ta'ala has not adopted that rhyme or Qaafiyah in certain Surahs. In fact Allaah Ta'ala adopted the manner and style of orators and adjudicators in some instances. It is possible that you may have heard the comments made by some women, as reported by Hadhrat Aisha (R.A) and understood the Qaafiyah in their speech. In some Surahs Allaah Ta'ala adopted the Arab's manner of correspondence, wherein no particular method is adhered to but instead is written in the same manner that one speaks. However in all these instances Allaah Ta'ala concluded that speech in the appropriate manner.

The wisdom behind this is that in Arabic the speech is concluded at such a point where one is likely to run short of breath and that point is regarded as an excellent point for stopping, as it concludes on a letter of Madd. It is for this reason that the speech of Allaah Ta'ala has been formed into verses. These are those aspects that Allaah Ta'ala has inspired this unworthy one with, in this chapter and only Allaah Ta'ala knows best.

Diction

اَمْثَال - This is the plural of مَثَلٌ which means saying, important point.

سَامَرَهُ مُسَامَرَةً - To discuss at night, to exchange stories at night-time.

تَشَكَّل تَشَكُّلاً - To take a form.

Note: - Once a number of Arab women gathered at night-time and vowed not to conceal anything regarding their husbands. Thereafter each of the women discussed the habits of their husbands. One of the women in the story was known as Umie Zar'ah, which is why this Hadeeth is known as 'Hadeeth Umie Zar'ah'.

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The reason for adopting a new rhyme or Qaafiyah

Question: - If one were to say with regards to the rhymes and Qaafiyah which Allaah Ta'ala used in the Noble Quraan, that it does not give the same enjoyment and pleasure that the rhymes and Qaafiyah of poems give. So why has Allaah Ta'ala used these rhymes and Qaafiyah?

Answer: - The first reply would be that the pleasure or enjoyment of anything differs with the tastes and mindsets of different nations. Some would find the Rhymes and Qaafiyah of poems more pleasurable whereas others would find the Quraan more pleasurable. Therefore it cannot be unconditionally concluded that the rhymes and Qaafiyah of poetry is more pleasurable.

- The second reply would be that even if we were to accept that the rhymes and Qaafiyah of poetry are more pleasurable and enjoyed than those of the Quraan, we would say that different rhymes and Qaafiyah were adopted in the Noble Quraan in order to clearly establish the exaltedness and superiority of the Noble Quraan because the superiority of a new style of speech is easily understood by everyone as opposed to an old method, the superiority of which is not easily understood by everyone. It would only be the experts in that field who would be able to distinguish its superiority. It is for this reason that when an articulate poet or eloquent writer wishes to establish his superiority over his contemporaries then he composes his poems or writings in a new manner, after which he says, "Can anyone compose a poem in this same style or can anyone write in this same manner?"

In essence the fact that new rhymes and Qaafiyah were spoken by Rasulullaah ρ, even though he was unlettered, can only be proof of his Nabuwwat and Risaalat. If the Quraan was revealed in the same manner and style of old poets then the Disbelievers would say that this is the same poetry that is famous amongst the Arabs, which would ultimately lead to no benefit being derived from the Quraan as they would be unable to see the beauty and exquisiteness of the Noble Quraan, which is the proof of Rasulullaah's ρ Nabuwwat and Risaalat.

وجهُ اختيارِ الأوزانِ والقوافي الجديدةِ:

وإن سألوا: لماذا لم يختر سبحانه وتعالى تلك الوزنَ والقافيةَ اللذَيْنِ هما معتبرانِ عند الشعراء، وهما ألذُّ من هذا؟

قلنا: كونُهما ألذَّ يختلف باختلاف الأقوامِ والأذهانِ؛ ولو سلمنا: فإبداعُ أسلوبٍ من الوزنِ والقافيةِ على لسانِ رسولِ الله صلى الله عليه وسلم ــــ وهو أميّ ــــ آيةٌ ظاهرةٌ على نبوته صلى الله عليه وسلم.

ولو نزل القرآنُ على أوزانِ الأشعارِ وقوافيها لَحَسِبَ الكفارُ أنه هو الشعرُ المعروفُ المشهورُ عند العربِ، ولم يَجْنُوا من ذلك الحِسْبَانِ فائدةً، كما أن البلغاءَ من الشعراءِ والكُتَّابِ حين يحاولون إبرازَ مزيتِهم، ورجحانِهم على أقرانِهم على رءُوسِ الأشهادِ يستنبطون صناعةً جديدةً، ويتحدَّون: "هل من رجل يقرِض الشعرَ مِثْلي، ويكتب الرسالةَ نحوي؟!" ولو جرى هؤلاء على النَمَطِ القَدِيْمِ لم تظهر براعتُهم إلا على المحققين البارعين.

The reason for adopting a new rhyme or Qaafiyah

If anyone were to ask why Allaah Ta'ala did not adopt the rhymes and Qaafiyah which were considered as reliable according to the poets, when they provide more pleasure and enjoyment?

We would answer that it being more pleasurable differs with the tastes of different nations and if we were to accept it (that the rhymes and Qaafiyah of poetry is more pleasurable then we would answer) that new rhymes and Qaafiyah being expressed by Rasulullaah ρ is a clear proof of his Nabuwwat. If the Quraan were to be revealed according to the old rhymes and Qaafiyah of poetry then the Disbelievers would think that the Quraan was actually the old poems which was famous amongst the Arabs, which would result in them taking no benefit from the Noble Quraan. **In the same manner when an articulate poet or eloquent writer wishes to establish his superiority over his contemporaries then he composes his poems or writings in a new manner,** after which he challenges them saying, "Can anyone compose a poem in this same style or can anyone write in this same manner?" If they adopt the manner of the poets of old then none will be able to distinguish there superiority except for the experts in that field.

Diction

جَنَى الثَّمَرَ(ض) جَنْيًا - To break fruit off a tree. It is a metaphor commonly used to express taking benefit from something.

حَاوَلَ الشيئَ مُحَاوِلَةً وحِوالاً - To intend.

الكُتَّاب - This is the plural of الكاتب which means writer, author.

اَبْرَزَهُ اِبْرَازًا - To make apparent.

اَبْرَزَ الكتابَ - To publish.

اَقْرَان - This is the plural of قِرْن which means contemporary, generation.

تَحَدَّى الرجلَ -To challenge, contest.

قَرَضَ الشِعْرَ(ض) قَرْضًا - To recite poetry.

النَمَطُ - Style, manner, method.

اَلْبَرَاعَةُ - Expertise, proficiency.

بَرَعَ(ن، س، ک) بَرَاعَةً - To be proficient or expert in the field of knowledge, dignity and beauty.
Its adjective noun is بَارِعٌ, the plural of which is بارعون.

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Lesson Three

The reason for constantly repeating the five sciences of the Quraan and the reason for it not being in a specific order

In this lesson two important questions and their answers regarding the manner of the Quraan will be discussed.

Question one: - If someone were to ask the reason why the five sciences have been constantly repeated in the Quraan and Allaah Ta'ala did not suffice with mentioning it in one place only.

Answer: - We would say there are two purposes for what is said to the listener.

1- To inform the listener of something that did he did not know. When anything is said then the listener learns something that he did not know previously.

2- At times something is said so that the listener will retain or commit to memory what is being said, so that it is engraved in his heart and becomes his second nature. It is with this reason in mind that at times poems are repeated again and again, with new pleasure being derived on every occasion.

In essence it is for these two reasons that speech is made and spoken, and the Noble Quraan repeated the five sciences time and time again for these two very reasons, and that is to acquaint one with what he is unacquainted with and to make these five sciences the second nature in those that know of it.

With the second purpose in mind Allaah Ta'ala has instructed that the Quraan be repeatedly recited and one should not suffice with mere understanding only.

However Allaah Ta'ala did not repeat the order for various injunctions because the second purpose is not desired here, only the first.

At the same time whenever Allaah Ta'ala repeated a certain discussion, He did it with new wording and in a different manner, so as to engrave the purpose and principle of the discussion in heart and mind. If it was repeated in one manner and style then it would be like a chant (Wazeefa) and people would not ponder over its meaning. The reason for this is that when one point is repeated again and again in one manner then the mind does not incline to contemplate over it. However when the same speech is said in different methods then the mind tends to ponder over it and ultimately reaches the depths of that discussion.

الفصل الثالث

فی

وجهِ التکرارِ فی العلومِ الخمسةِ، وعدمِ الترتیبِ فی بیانِها

١- **إن سألوا**:لماذا کُرِّرتْ مطالبُ العلومِ الخمسة فی القرآنِ العظیم؟ ولِمَ لم یکتفِ سبحانه وتعالی ببیانِها فی موضعٍ واحدٍ؟

قلنا: إن ما نرید إفادتَه للسامع علی قسمین:

الأول:أن یکون المقصودُ هناك مجردَ تعلیم مالا یعلمُ؛ فالمخاطبُ الذی لایدری حکما من الأحکامِ، ولم یُدْرِکْه عقلُه، إذا سمع هذا الکلامَ یصیر ذلك المجهولُ عنده معلومًا.

و**الثانی**:أن یکون المقصودُ استحضارَصورةِ ذلك العلمِ فی قوتِه المُدْرِکَةِ لیتلذذ به لذةً تامةً، وتفنَی القوَی القلبیةَ والإدراکیةَ فی ذلك العلمِ؛ ویغلب لونُ ذلك العلمِ القُوی کلَّها، حتی تنصبغَ به؛ کما نُکرِّر الشعرَ الذی علمنا معناه، فنجد کلَّ مرةٍ لذةً جدیدةً، ونُحِبُّ التکرارَ لأجلِ هذه الفائدةِ.

والقرآنُ العظیمُ أراد إفادةَ القسمین المذکورَین بالنسبة إلی کُلِّ واحدٍ من مباحثِ العلومِ الخمسةِ، فأرادتعلیمَ مالا یعلم بالنسبة إلی الجاهلِ، وأراد انصباغَ النفوسِ بتلك العلوم بتکرارِها بالنسبة إلی العالِمِ؛اللهم إلا أکثرُ مباحثِ الأحکامِ، فإنه لم یقع فیها هذا التکرارُ ؛ لأن الإفادةَ الثانیةَ غیْرُ مطلوبةٍ فیها.

ولأجلِ ذلك أمرنا اللّٰهُ تعالی بتکرارِ التلاوةِ والإکثارِ منها، ولم یَکتفِ بمجردِ الفهمِ.

ولکن رَاعَی سبحانه وتعالی مع التکرارِ هذا القدرَ من الفَرْقِ: أنه اختار فی أکثرِ الأحوالِ تکرارَ تلك المطالبِ بعبارةٍ طَرِیَّةٍ، وأسلوبٍ جدیدٍ، لیکونَ أوقعَ فی النفوس، وألذَّ فی الأذهان، ولوکَرَّرَ سبحانه وتعالی بلفظٍ واحدٍ لکان کالوِرْدِ الذی یُکررونه؛ وأما فی صورةِ اختلافِ التعابیرِ، وتنوُّعِ الأسالیبِ فیخوض الذهنُ، ویتعمَّق الخاطرُ بأسرِه فی تلك المطالبِ.

Lesson Three

The reason for constantly repeating the five sciences of the Quraan and the reason for it not being in a specific order

If people ask why these five sciences were repeated throughout the Quraan and why did Allaah Ta'ala not suffice with mentioning it only once? Then we would say that the benefit one wishes to convey to the listener is of two types,

1- To inform the listener of something that he does not know. The listener will be unaware of the order of Allaah Ta'ala and his mind will not even perceive such an order until he hears it from Allaah Ta'ala, then he will learn that which he did not know previously.

2- To firmly establish the knowledge of something in the mind of the listener so that he will appreciate it entirely, and it will become engraved in his heart and mind, the effects of which will become apparent form his limbs. This is similar to how we repeat a poem, the meaning of which is well-known to us and on each occasion we find renewed pleasure, which is ultimately why we repeat tie and time again.

The Quraan has intended for both these benefits to be derived in the five sciences. That is to say the Quraan intends to inform the ignorant of something they were previously uninformed with and for it to become engraved in the mind and heart of those who already knew of it. **However this repetition has not occurred in the discussions of Ahkaam (injunctions) because the second benefit is not desired in them.** In addition this is the reason why Allaah Ta'ala has commanded us to recite the Quraan continuously and repeatedly, and to suffice with only understanding it meaning.

Furthermore Allaah Ta'ala in the majority of instances where Allaah Ta'ala chose to repeat a discussion, he did so in a new manner and style so that the discussion will sit well in the mind of the listener and give pleasure to the mind. If Allaah Ta'ala were to repeat these discussions in the same manner, **with the same wording then it would become like that chant (Wazeefa), which people repeat again and again.** By the manner, approach and style being different the mind ponders deeply over its meaning, with the heart ultimately reaching the depths of the discussion.

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The wisdom behind not mentioning these five sciences in order

Question: - If people were to ask why these five sciences were not mentioned in a specific order or sequence, and what was the reason for Allaah Ta'ala mentioning them in a random manner? For example, why did Allaah Ta'ala not first complete the discussion of His favours to man and then begin discussing His reward and punishment, after which He would begin debating with the Disbelievers and so on.

Answer: - In this case we would answer that if it had been the intention of Allaah Ta'ala to discuss them in order and sequence then it would have not been the least bit difficult for Allaah Ta'ala to do so. However it was due to special wisdom that Allaah Ta'ala had not done

so. The wisdom behind Allaah Ta'ala doing so was to conform with the language and manner of speech of those people to whom Rasulullaah ρ was sent as a Nabi. The following verse points out this wisdom,

﴿وَلَوْ جَعَلْنٰهُ قُرْآنًا أَعْجَمِيًّا لَّقَالُوْا: لَوْلَا فُصِّلَتْ آيَاتُهُ؟ ءَاَعْجَمِيٌّ وَعَرَبِيٌّ﴾

"If We had revealed *(part of or)* the *(entire)* Quraan in a language other than Arabic, they *(the Mushrikeen of Makkah)* would have said , "Why are its verses not clearly expounded *(in Arabic so that we could understand)*? How can the scripture not be in Arabic when the prophet is an Arab?" (Surah HaaMeem Sajdah: 44)

There is no doubt that at the time when the Quran was revealed there were no books to be found among the Arabs, neither Divine Books nor worldly books. At the same time they were not acquainted with the style of literary works nor were they familiar with the sequences which later scholars formulated.

If you have any doubt in this regard then read the poems of those poets who lived during the times of ignorance and Islaam as well. Read the letters written by Rasulullaah ρ and those written by Hadhrat Umar τ, then Insha-Allaah the true reality will become apparent to you and you will learn that the Arabs did not have any knowledge of the manner of literary works nor were they familiar with their sequences, which were formulated by later scholars.

If Allaah Ta'ala were to adopt the manner of literary works in such conditions and discuss these five sciences in sequence then the Arabs would have been perplexed, puzzled and utterly bewildered, which would result in them not understanding a thing. It is for this reason that Allaah Ta'ala did not discuss these five sciences in sequence.

In addition the five sciences were not discussed in sequence because the purpose of the Quraan is not only to make one acquainted with what he did not previously know, but also that these sciences always remain in the forefront of one's mind and be constantly repeated. This purpose can only be completely achieved by discussing these five sciences without sequence as then only will it be repeated again and again which results in it being engraved in one's mind.

٢- وإن سألوا: لماذا نُشِرت هذه المطالبُ في القرآنِ العظيم، ولم يُراع الترتيبَ: فيذكر آلآءَ اللهِ أولاً، ويستوفي حقَّها، ثم يذكر أيامَ اللهِ فَيُكمِلُهَا، ثم يبدأ بالجدلِ مع الكفارِ؟

قلنا: إن قدرةَ الله تبارك وتعالى وإن كانت محيطةً بجميع الممكناتِ، ولكنَّ الحاكمَ في هذه الأبواب هو الحكمةُ.

والحكمة: هي موافقةُ المبعوثِ إليهم في اللسانِ وأسلوبِ البيانِ، وإلى هذا المعنى أشيرَ في قوله تعالى: ﴿لَقَالُوْا: لَوْلاَفُصِّلَتْ آيَاتُهُ؟ ءَ اَعْجَمِيٌّ وَعَرَبِيٌّ﴾.

ولم يكن لدى العربِ إلى وقتِ نزولِ القرآنِ أيُّ كتابٍ: لا من الكتبِ الإلٰهيةِ، ولامن مؤلَّفاتِ البشر؛ وإن الترتيبَ الذى اخترعه المصنفون اليومَ لم يكن يعرفُه العربُ؛ وإن كنتَ في رَيْبٍ من هذا،فتأمَّلْ قصائدَالشعراء المُخَضْرَمِيْن واقرأرسائلَ النبيِ الكريمِ صلى الله عليه وسلم، ومكاتيبَ عُمَرَ الفاروقِ رضى الله عنه، يَتَّضِحْ لك هذه الحقيقةُ؛ فلو جاء الكلامُ على غيرِما كانوا يَعهَدونه من طرائقِ البيانِ، لوقعوا في الحَيْرةِ، وَلَوَصَلَ إلى سمعِهم شيءٌ لايألفونه، ولشوَّش عقولَهم.

وأيضًا:لم يكن المقصودُ مجردَ إفادةِ مالايعلمونه،بل المقصودُ هو الإفادةُ مع الاستحضارِوالتكرارِ؛ ويتوفَّر هذا المعنى في غيرِ المرتَّبِ بأقوى وجهٍ وأتمِ صورةٍ.

If people ask why these discussion were discussed randomly and not in sequence, such that the favours of Allaah Ta'ala were not discussed completely first then the rewards and punishments of Allaah and only after that was completed begin debating with the disbelievers, and so on, then we would say that even though Allaah Ta'ala has the power to accomplish anything, here a special wisdom was kept in mind.

The wisdom behind this is that Allaah Ta'ala wanted to conform to the language and manner of speech of those to whom Rasulullaah ρ was sent. This wisdom has been pointed out by the verse, "If We had revealed the Quraan in a language other than Arabic, they would have said , "Why are its verses not clearly expounded? How can the scripture not be in Arabic when the nabi-prophet is an Arab?"

No books were present with the Arabs at the time when the Quraan was revealed, neither Divine nor worldly. They were not familiar with the manner of writing that modern day writers have formulated. If you have any doubt in this regard then read the poems of those poets who saw the times of ignorance and Islaam, as well as the letters written by Rasulullaah ρ and the correspondences of Hadhrat Umar τ, and this reality will become apparent to you. Therefore if any other manner besides that which they were familiar with were to be used then they would have been perplexed, and they would have become indifferent because of that speech creating doubts in their minds.

In addition the purpose of the Quraan was not only to provide the benefit of acquainting them with what they did not know but its purpose was also to that these sciences remain in the forefront of one's mind and be constantly repeated, which can only be completely accomplished by these sciences being discussed in a random manner.

Diction

الْمُخَضْرَمِيْنَ - This is the plural of الْمُخَضْرَمُ which refers to that person who saw both the period of ignorance and Islaam.

عَهِدَ الاَمْرَ(س) عَهْدًا - To recognise, to understand.

اَلِفَهُ(س) اَلْفًا - To be acquainted with, to like.

شَوَّشَ تَشْوِيْشًا - To put into doubt or worry.

تَوَفَّرَ تَوَفُّرًا - To be complete, to be concluded, to be more.

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Reasons for the miraculous nature of the Quraan

The clear proof of the Quraan being the truth is the miraculous nature of the Quraan. The fact that it is such a unique form of speech, the likes of which the entire creation is incapable of composing, is a miraculous and extraordinary quality of the Quraan.
It is for this reason that the Quraan is the greatest miracle to be made apparent at the hands of Rasulullaah ρ. Even though the Quraan has challenged man on numerous occasions to bring any speech similar to it, man has failed to produce anything even equal to the smallest Surah of the Quraan, and until the Day of Qiyaamah they will be unable to do so. It is for this reason that the question may arise as to what is the reason for the Quraan being such a great miracle.

In this lesson Shah Sahib will reply this question, by explaining that the Quraan is not miraculous from one angle only, but rather it is amazing from many perspectives. A few are as follows,

1- **One reason for the miraculous nature of the Quraan is its amazing manner of elucidation. Before the revelation of the Quraan the Arabs would express their superiority in eloquence and articulation in four different ways. Some would do so through poetry, others through sermons, while others would do so through writing or even in their general speech, by using a number of maxims and proverbs.** Besides these four ways, the Arabs knew of no other through which they could establish their superiority over others nor were they capable of inventing any other. In such conditions for Rasulullaah ρ, who was unlettered, to invent a new style of speech, different from those prevalent amongst the Arabs, is a clear and undisputed proof of the miraculous nature of the Quraan.

2- **The second reason for the miraculous nature of the Quraan is Rasulullaah ρ correctly informing others of what had transpired in the past and amongst other nations, without being taught by any person.** The fact that the Quraan confirms the revelation of the previously revealed Divine Books is a clear proof of its miraculous nature because one is incapable of having such knowledge of something he has not seen or heard of, without revelation, and the Quraan is filled with such incidents. It is for this reason that any person intending to produce an equivalent to the Quraan will be unable to do so even until the morning of the Day of Reckoning.

3- **The third reason for the miraculous nature of the Quraan is that it informs one of what is still to transpire.** Each time the Quraan gives a prophecy then a new miraculous quality of the Quraan becomes apparent. For example, in Surah Room the victory of the Romans was prophesised at such a time when it seemed as if there was no possibility of victory for them. However in accordance with the prophecy of the Quraan, after a few years had passed, the Romans were victorious over their enemies. Those who were honest to themselves openly admitted that it was not possible for any human to have made such a prediction.

Similarly after Rasulullaah ρ had endured years of suffering and persecution at the hands of the Disbelievers, he was instructed to migrate to Madinah and having taken refuge in the cave of Thoor for three days, reached the area known as Juhfah, where he saw a road leading to Makkah. The same Makkah where the house of Allaah is situated, and which was the home of Rasulullaah ρ, this saddened Rasulullaah ρ, which resulted in Allaah Ta'ala revealing the following verse of Surah Qasas, to comfort Rasulullaah ρ,

إِنَّ الَّذِىْ فَرَضَ عَلَيْكَ الْقُرْآنَ
لَرَادُّكَ إِلٰى مَعَادٍ

"Verily, the One Who has made *(practising and propagating)* the Quraan obligatory on you shall return you to your place of return *(to Makkah and ultimately to Jannat).*" (Surah Qasas: 85)

The fact that Rasulullaah ρ had left his home without any of his wealth and possessions when migrating would make it seem as if this prophecy was far-fetched, but after a few years Rasulullaah ρ entered Makkah victorious and proved this prophecy to be true to the last word and those Disbelievers who were the arch enemies of Islaam and thirsty for the blood of Rasulullaah ρ accepted the legitimacy of the Quraan and brought faith in the Nabuwwat of Rasulullaah ρ.

4- **The fourth reason for the miraculous nature of the Quraan is its unparalleled eloquence and expression which is beyond the capabilities of man.** However since we have come much later than the earlier Arabs, we are unable to understand the intensity and reality of its immense eloquence. Nevertheless we are at least able to conclude that the expressive vocabulary, persuasive prose and lucid construction of sentences which was vastly used in the Quraan cannot be found in any of the poems or sonnets of the earlier and latter scholars. This is a matter of preference and taste, which only the experts in poetry can understand whereas the general masses are incapable of comprehending such intricate maters.

Similarly we also see that the three forms of 'Tadhkeer' and the aspects of debate, in accordance with the style of every Surah, appears in a new manner such that if one wishes to encircle it all he will be unable to do so. If you wish to understand this aspect completely then study the stories of the Ambiyaa thoroughly as they appear in Surah A'raaf, Surah Hood and Surah Shu'araa then refers to these stories as they appear in Surah Saaffaat and thereafter in Surah Dhaariyaat. In all of these Surahs the same stories will appear in a new manner, in accordance with the style of that Surah. The same goes for the stories relating to the punishment of the disobedient one's and the reward for the obedient that each time a new punishment and reward will be mentioned. Similarly the discussions and arguments that will ensure amongst the inmates of Jahannam have been explained in a new manner every time it is mentioned. If all of these aspects have to be explained in detail then the discussion will become extremely lengthy, instead one should study these aspects for himself.

In the same manner we also know that the amount of appropriate statements, metaphors and insinuations that were used in the Quraan and the immense consideration shown to those who are illiterate cannot be found anywhere else. Even during the general discourse of the Quraan such illuminating points were expounded, relevant to the common man and scholars alike, whereas such speech which appeals to both the common man and scholars is no easy feat and far beyond the capabilities of man. However it is Allaah Ta'ala who has the power to accomplish anything.

In essence the more you will ponder over the Quraan the more beauty you will find and the more miraculous it seems. A certain person said it quite beautifully,

يزيدُك وجْهُه حُسْنا   إذا ما زدتَه نظرًا

"His beauty only increases the more you gaze upon him."

5- **The fifth reason** for the miraculous nature of the Quraan can only be understood by **those who understand the mysteries and hidden wisdoms of the Shariaat** and it is that the five sciences clearly explained in the Quraan all establish that the Noble Quraan has been sent by Allaah Ta'ala for the guidance of mankind. This is the same as when a doctor or medical

expert studies the book of Abu Ali Siena, 'Al-
Qanoon' and after thoroughly examining his diagnoses and prescriptions comes to the absolute conclusion that he was an expert in the field of medicine.

In a similar manner when an expert in Shariaat, who understands the factors governing the reformation and rectification of man, studies the five sciences then he too will come to the absolute decision that these sciences have been explained in an extraordinary and marvellous manner that it could not have been done any better.

In essence the proof of the miraculous nature of the Quraan is found in the Quraan itself, thus to present a proof for the miraculous nature of the Quraan is the same as trying to present proof for the light of the sun.

الفصلُ الرابعُ
فى
وجوهِ إعجازِ القرآنِ الكريمِ

وإن سألوا: ما هو وجهُ الإعجازِ فى القرآنِ الكريمِ؟

قلنا: الذى تحقَّق عندنا هو أن وجوهَ الإعجازِ فى القرآنِ الكريمِ كثيرةٌ:

١ـ منها: الأسلوبُ البديعُ ـــ لأن العربَ كانت لهم عِدَّةُ ميادينَ يركُضون فيها جَوَادَ البلاغة، ويتسابقون فيها مع أقرانهم، ألاَ، وهى القصائدُ والخُطَبُ والرسائلُ والمُحَاوراتُ؛ ولم يكونوا يعرفون غيرَ هذه الأصنافِ الأربعةِ، ولم يكن عندهم قدرةٌ على إبداعِ أسلوبٍ سواها؛ فإبداعُ أسلوبٍ غيرِ أساليبِهم على لسانِ النبيِ الأميِ صلى الله عليه وسلم عينُ الإعجازِ.

٢ـ ومنها: الإخبارُ عن القِصَصِ الماضيةِ وأحكامِ المِلَلِ السابقةِ، على وجهٍ يصدِّق الكتبَ السابقةَ بدون تعلُّمٍ من أحد.

٣ـ ومنها: الإخبارُ بالأحوالِ الآتية؛ فكلَّما وُجِدَ شيء منها على طَبْقِ ذلك الإخبارِ، ظهر إعجازٌ جديدٌ.

Lesson four

Reasons for the miraculous nature of the Quraan

If someone were to ask what is the reason for the miraculous nature of the Quraan then we would say that what has reached us in this regard is that the reason for this are many,

1- One of them is the extraordinary manner of elucidation. The reason being that the Arabs had a few fields in which they would test their eloquence and establish their superiority over their contemporaries. These fields were poetry, sermons, writing and usage of proverbs, and besides these four fields they did not recognise any other, nor did they have the capacity to invent any other fields besides these four. Thus to them, for an unlettered Nabi (ρ) to convey himself in such an extraordinary manner was miraculous indeed.

2- Another is correctly informing others of what had transpired in the past and amongst previous nations, and that it confirmed the revelation of previous Divine Books without being taught by anyone.

3- Another is informing others of what is still to transpire. Whenever anything occurred in accordance to what had been prophesised then the miraculous nature of the Quraan becomes apparent.

٤ـ ومنها: الدرجةُ العليا من البلاغةِ التى ليست من مقدورِالبشر ــــ ونحن إذ جئنا بعدَ العربِ الأولين، لانستطيع أن نصِلَ إلى كُنْهِهَا؛ ولكنَّ القدرَ الذى نعلمُه، هو أن استعمالَ الكلماتِ الجَزْلة والتركيباتِ العَذْبَةِ مع اللطافةِ وعدمِ التكلُّفِ، كما نجد ذلك فى القرآنِ العظيم، لانجد مثلَه فى أىِّ قصيدةٍ من قصائدِ المتقدمين والمتأخرين، وهذا أمرٌ ذوقى يدركه ــــ كما ينبغى ــــ المهرةُ من الشعراءِ، ولايتذوَّقه العامَّةُ.

وكذلك نعلم أن فى أنواع التذكير الثلاثةِ، و«الجَدَلِ مع الكفار تُكْسَى المطالبُ فى كل موضعٍ حسبَ أسلوبِ السورة، لباسًا جديداً طريفًا، تقصُر يدُ المتطاولِ عن ذيله.

وإن تعسَّر إدراكُ ذلك على أحدٍ فليتأمل فى إيرادِ قِصَص الأنبياءِ فى سورة الأعرافِ وهودٍ والشعراءِ، ثم لْينظرْ إليها فى الصافاتِ، ثم ليقرأ هذه القصصَ نفسَها فى الذارياتِ، ليتجلى له الفرقُ.

وكذلك الحالُ فى ذكرِ تعذيبِ العصاةِ وتنعيمِ المطيعين، فقديذكر ذلك فى كل مقامٍ بأسلوبٍ جديدٍ؛ وهكذا تخاصُمُ أهلِ النار بعضِهم مع بعضٍ، يتجلى فى كل مقام فى صورةٍ جديدةٍ؛ والكلامُ فى هذا يطول.

وكذلك نعلم أيضًا أن رعايةَ مقتضى الحالِ الذى تفصيلُه فى علم المعانى، واستعمالَ الاستعاراتِ والكناياتِ، التى تكفَّل ببيانها علمُ البيان، مع مراعاةِ حالِ المخاطبين الأميين الذين يجهلون هذه الصناعاتِ، لايُتَصوَّر كلُّ ذلك أحسنَ مما يوجد فى القرآنِ العظيم؛ وذلك لأن المطلوبَ فى القرآنِ الكريم أن تُودَعَ فى المخاطباتِ المعروفةِ التى يعرفها كلُّ أحدٍ من الناسِ، نكتةٌ رائقةٌ مفهومةٌ عند العامَّة، مرضيةٌ عند الخاصة؛ وهذا الأمرُ كالجَمْعِ بين الضدَّيْن، ليس من مقدورِ البشرِ، واللّهُ على كل شيء قدير، ولله دَرُّ الشاعرِ حيث يقول:

يــزيــدُك وجْهــُه حُسْنــا　　　إذا مــــا زدتــه نـظــرًا

4- Another is the unparalleled eloquence of the Noble Quraan which man is incapable of. Since we have come after the earlier scholars we cannot understand the reality of this

eloquence. However we can determine this much that expressive vocabulary, persuasive prose and lucid construction of sentences which was vastly used in the Quraan cannot be found in any of the poems or sonnets of the earlier and latter scholars. This is a matter of preference and taste, which only the experts in poetry can understand, and the general masses are incapable of comprehending.

Similarly the three types of 'Tadhkeer' and the debates with the Disbelievers has appeared differently each time, in accordance with the style of the Surah, such that even one having a long hand is unable to grasp it (one being expert in that field will be unable to comprehend it).

If understanding this is difficult then study the stories of the Ambiyaa as mentioned in Surah A'raaf, Surah Hood and Surah Shu'araa, then those mentioned in Surah Saaffaat and thereafter those mentioned in Surah Dhaariyaat, so that the difference in them becomes clear to you. The same goes for the stories relating to the punishment of the disobedient ones and the reward for those who are obedient, that Allaah Ta'ala has mentioned it each time in a new manner. The details of this discussion are extremely lengthy.

Like this we also know that the use of appropriate sentences (Muqtadhaai Haal), the details of which can be found in 'Ilm Ma'aani', metaphors and insinuations, the details of which can be found in 'Ilm Bayaan', and the immense consideration shown to those who are ignorant of these aspects have been articulated so perfectly in the Quraan that it is impossible to have been done better. The reason for this is that the manner of the Quraan is that during general discourse such an intricate point is mentioned which is understood by the common man and appreciated by the scholars alike. This is the same as trying to bring together two complete opposites which is not within the capability of man. Only Allaah Ta'ala has the ability to accomplish anything, and as a poet says,

"His beauty only increases the more you gaze upon him."

Diction

الكُنْه - The actual point, reality.

الجَزْلُ من الكلام - Eloquent and articulate speech.

الطَرِيف - new, rare.

المتطاوِل - One who has a long hand (one who has expertise) in a particular subject.

٥ ـ ومنها: وجهٌ لايتيسر فهمُه لغير المتدبرين في أسرار الشرائع؛ وذلك: أن العلومَ الخمسةَ نفسَها تدل على أن القرآن نازلٌ من عند الله تعالى، لهدايةِ بنى آدمَ؛ كما أن عالمَ "الطبِ" إذا نظر في "القانون" ولا حَظَ تحقيقَه وتدقيقَه في بيان أسبابِ الأمراضِ وعلاماتِها، ووصفِ الأدويةِ وخواصِّها، لايَشُكُّ أن المؤلفَ كامل في صناعة الطب؛ كذلك إذا علم العالِمُ بأسرارِ الشرائع الأشياءَ التي ينبغي تلقينُها للناس لتهذيبِ نفوسِهم، ثم يتأمل في العلومِ الخمسةِ، يَعْلَم قطعا: أن هذه الفنونَ قد وقعت موقَّعَها، بحيث لايُتصور أحسنُ منه:

والشمسُ الساطعةُ تدل بنفسها على نفسِها
فإن كنتَ في حاجة إلى الدليـل فلا تُوَلِّ وجهَك عنها

5- Another reason is amongst them, which is not easy to understand except for those who ponder into the secrets and hidden wisdoms of Shariaat, and it is that the five sciences clearly establish that the Quraan was revealed by Allaah Ta'ala for the guidance of mankind. Just as in the science of medicine, when an expert in that field ponders over 'Al-Qanoon' and after studying the causes, symptoms, its prescribed medication and the effects of that medication then he will have no doubt that the author has a complete mastery in the subject. Similarly when one who is an expert in Shariaat and who understands that which is appropriate to mention before people for their self-reformation, ponders over the five sciences then he will absolutely conclude that these five sciences have been discussed in such a manner that it is impossible to imagine it being done better.

The bright sun is proof of itself so if you desire a proof of it then do not turn away from the sun

(This means that the Quraan itself is a proof for it being a miracle, so whoever will ponder over it the reality will become apparent to him. This is not an Arabic poem but a translation of the Faarsi poem originally written by Shah Sahib.)

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Chapter four

Explanation of the various forms of Tafseer and the solution to the differences present in the Tafseer of the Sahabah and Taabi'een

<u>Various groups of the Mufassireen</u>: -

The literal meaning of Tafseer is to make apparent, to clarify and its technical definition is explanation and elucidation of the meaning of the Quraan. In the explanation of the Quraan aid is taken from 'Ilmul Lughaat' (Diction), 'Ilmul Nahw' (Syntax or Grammar), 'Ilmul Sarf' (Morphology),) 'Ilmul Ma'aani' (study of expression), 'Ilmul Bayaan' (figures of speech), 'Ilmul Badeea' (study of idioms), Usool Fiqh (Principles of Jurisprudence) as well as from the narrations and reports of Hadeeth, therefore the science of Tafseer is an extremely vast and intricate science. Every Mufassir will therefore construct his tafseer based upon that science which he has a better grasp of, that is why it has been said,

- **Muhadditheen** usually only report those narrations in their Tafseer which explain the apparent meaning of the Quraan, whether it be the Hadeeth of Rasulullaah ρ, statements of the Sahabah or Taabi'een, and even the narrations of the Bani Israa'eel. **Examples of such Mufassireen are, Ibn Jareer Thabri in his tafseer, 'Jaami'ul Bayaan', and Allaamah Jalaaludien Suyoothi in his Tafseer, 'Durre-Manthoor'.**

- **Mutakalimeen** usually turns their attention to the explanation and interpretation of those verses concerning Allaah Ta'ala's attributes and names. They left no leaf unturned in the explanation of such verses. Whenever the apparent meaning of a verse opposes the fundamental beliefs of the Ahle-Sunnat wal Jamaat then it is given such a meaning that makes it conform to the beliefs of Ahle-Sunnat wal Jamaat. They also severely refute the substantiations that the deviant sects have made from certain verses of the Quraan. **The best Tafseer in this field is the Tafseer of Imaam Fakhrudeen Raazi, entitled 'Mafaateehul Ghaib', which is more famous by the name 'Tafseer Kabeer'.** Besides the above there are many other valuable points in this Tafseer.

- **Fuqahaa (Jurists)** usually pay more attention to substantiation of various verses and give preference to some interpretations over others. In addition they also give reply to the substantiations of those who differ with them. **Examples of Tafseers of this sort are, Imaam Qurthubi's 'Jaami'ul Ahkaamul Quraan', Abu Bakr Jassaas Raazie Hanafi's and Ibnul Arabi Maaliki's 'Ahkaamul Quraan' as well as Mullah Jeewan in 'Tafseeraat Ahmadie'.**

- Those who have an affinity with **Nahw (syntax) and Lughaat (diction)** usually explain the Nahw, Sarf (morphology) and diction of the Quraan. In every aspect they will provide evidence for the findings from the famous Arab orators and poets. **Examples of Tafseers in this sort are Abu Hayaan's 'Bahrul Muheeth', Zujaaj's 'Ma'aaniul Quraan', Abul Hasan Waahidi's 'Al-Baseeth'.**

- Those who have an affinity with **'Ilmul Ma'aani' (study of expression), 'Ilmul Bayaan' (figures of speech), 'Ilmul Badeea' (study of idioms)** will explain the Quraan from this perspective. **Examples of such Tafseers are, Allaamah Jaarullaah Zamakhshari's 'Al-Kashaaf an Haqaaiqut Tanzeel and Mufti Abu Mas'ood's 'Irshaadul Aqalis Saleem ila mazzyal Quraanil Kareem'.**

- **Quraa'** (experts in the recitation of the Quraan) usually take great care in reporting the various forms of recitation from their teachers. Some report the 'Qira'at Sab'a', others 'Qira'at Asharah', some report the rarer forms of recitation, while others will report all the forms of recitation.

- **Sufiyaa** usually explain the slightest connection that a verses might have to the sciences of Tasawwuf (mysticism).

In essence every Mufassir in conformity with his school of thought will compile his tafseer in one particular science and explain the Quraan to the best of his abilities and capacity. It is for this reason that the subject of Tafseer has become so vast that entire libraries have been filled with the various tafseers that have been written.

- Some Mufassireen try to cover all the sciences of Tafseer in one comprehensive volume. The best Tafseer in this regard is that of Mufti-e-Baghdad Allaamah Sayid Mahmood Aaloosi Hanafi's 'Ruhul Ma'aani'. In the Faarsi language the Tafseer of Shah Abdul Azeez Sahib Muhaddith Dehlwi's 'Fathul Azeez' is the best and in the Urdu language it is the Tafseer of Hadhrat Moulana Ashraf Ali Thanwi entitled 'Bayaanul Quraan'.

Basically every Mufassir's Tafseer will be different from the next. Some will explain in the light of a certain science, and others while try to cover all the sciences of Tafseer. Some prefer their Tafseers to be concise, while others prefer volume and comprehensiveness. Some will explain in Arabic, some in Faarsi and others in Urdu. Therefore the books of Tafseer are too numerous to account.

الباب الرابع

فى

بيانِ مَناهجِ التفسير وتوضيحِ الاختلافِ الواقعِ فى تفاسير الصحابة والتابعين.

طوائفُ المفسرين:

لِيُعلم أن المفسرين عِدَّةُ أصنافٍ:

●جماعةٌ قصدوا روايةَ آثارٍ مناسبةٍ للآياتِ، سواءٌ كان حديثا مرفوعا أو موقوفًا أو مقطوعًا أو خبرا إسرائيليا ــــــ وهذا طريقُ المحدثين.

●وفرقةٌ قصدوا تأويلَ آياتِ الصفاتِ والأسماءِ؛ فمالم يُوافقْ منها مذهبَ التنزيهِ صرفوها عن الظاهرِ، ورَدّوا على استدلالِ المخالفين ببعضِ الآياتِ ــــ وهذا طريقُ المتكلمين.

●وقومٌ صرفوا عنايتَهم إلى استنباطِ الأحكامِ الفقهيةِ، وترجيحِ بعضِ المجتهداتِ على بعضٍ والجوابِ عن تمسكِ المخالفين ــــ وهذا طريقُ الفقهاءِ الأصوليين.

●وجمعٌ أوضحوا إعرابَ القرآنِ ولغتَه، وأوردوا الشواهدَ من كلامِ العربِ فى كلِ بابٍ موفورةً تامةً ــــ وهذا مَنْهَجُ النُحاةِ اللغويين.

●وطائفةٌ يذكرون نِكاتِ المعانى والبيانِ بيانا شافيًا، ويتفاخرون فى ذلك البابــــ وهذا طريقُ الأدباءِ.

●واهتم بعضُهم بروايةِ القراء اتِ المأثورةِ عن شيوخِهم، فلم يَدَعُوا دقيقا ولا جليلا في هذا البابِ إلا جاؤا به ـــــ وهذه صفةُ القراءِ.

●وبعضُهم يُطلِقون اللسانَ بنِكاتٍ متعلقةٍ بعلمِ السلوكِ أوعلمِ الحقائقِ بأدنى مناسبةٍ ـــــ وهذا مَشْرَبُ الصوفيةِ.

وبالجملة: فالمجالُ واسعٌ، ويقصُد كلٌّ منهم تفهيمَ معاني القرآنِ الكريمِ، وخاض في فن من الفنونِ، وتكلّم على قدرِ فصاحتِه وفهمِه، واتّخذ مذهبَ أصحابِه نُصْبَ عينيه؛ ولأجلِ ذلك اتّسع مجالُ التفسيرِ اتّساعاً لايُحدُّ قدرُه، وصُنِّفتْ كتبٌ كثيرةٌ لايحصُرُها عددٌ.

جوامعُ التفاسيرِ

وقصد جماعةٌ منهم إلى جمعِ ذلك كلّه في تفاسيرِهم، فمنهم من تكلّم بالعربيةِ، ومنهم من تكلم بالفارسية،واختلفوا في الاختصارِ والإطنابِ، ووسّعوا أذيالَ العلمِ.

Explanation of the various forms of Tafseer and the solution to the differences present in the Tafseer of the Sahabah and Taabi'een

Various groups of the Mufassireen: - One should understand that the Mufassireen are divided into various groups.

- The first group are those Mufassireen who chose to report those narrations that are related to the verse under discussion whether the Hadeeth is Marfoo'a, Mowqoof, Makthoo'a or a narration of the Bani Israa'eel. This is the approach of the Muhadditheen.

- The second group are those Mufassireen who chose to explain those verses relating to the attributes of Allaah Ta'ala and His names and in doing so they will interpret those verses, whose apparent meaning opposes the fundamental beliefs of the Ahle-Sunnat wal Jamaat, in accordance with the correct meaning. In addition they will refute the substantiations that deviant sects make from certain verses. This is the approach of the Mutakalimeen.

- The third group are those Mufassireen who chose to pay more attention to substantiation of Fiqhi rulings, giving preference of some rulings over others and refutation of those opinion contrary to their school of thought. This is the approach of the Fuqahaa (jurists).

- The fourth group are those Mufassireen who chose to highlight the Nahw (Syntax), Sarf (Morphology) and Lughaat (diction) of the Noble Quraan and when doing so provided examples from the speech of the Arabs in every chapter. This is the approach of the Nahwiyeen (Grammarians).

- The fifth group are those Mufassireen who chose to highlight intricate points of Ilm Ma'aani (study of expression) and Ilm Bayaan (figures of speech) of which they pride themselves (that no other has highlighted what they have). This is the approach of the Udabaa (linguists).

- The sixth group are those Mufassireen who chose to report those forms of recitation that they heard from their teachers. They did not leave out any point in doing so. This is the approach of the Quraa'.

- The seventh group are those Mufassireen who chose to elaborate on those verses that have an association with Tasawwuf (Mysticism), be it even the slightest relation. This is the approach of the Sufiyaa.

In essence the field of Tafseer is vast and every Mufassir attempting to explain the meaning of the Quraan, from the point of view of one science. Each of them explained to the best of their capability and knowledge, keeping in mind the viewpoint of the school to which he adhered. It is for this reason that the field of Tafseer has become so vast that the number of Tafseers written are impossible to calculate or estimate.

Comprehensive Tafseers

- One group of the Mufassireen attempted to cover all these sciences in one comprehensive volume. Some did so in Arabic and some in Faarsi. They differed in the volume and size of their compilations (meaning that some made their books concise, while others chose to make their books lengthy). In doing so they have made the science of Tafseer an extremely profound science.

Diction

مَنَاهِجْ - This is the plural of مَنْهَج ومِنْهَجْ ومِنْهَاج which means broad path, style or manner of speaking.

طَوائِفْ - This is the plural of طَائِفَةٌ which means group, faction.

مرفوع - Marfoo'a refers to that Hadeeth whose chain of narration reaches Rasulullaah ρ.

موقوف - Mowqoof refers to that Hadeeth whose chain of narration reaches a Sahabi.

مقطوع - Maqthoo'a refers to that Hadeeth whose chain of narration reaches a Taabie.

مذهب التنزيه - Refers to the beliefs of the Ahle-Sunnat wal Jamaat, who believe Allaah Ta'ala is free from any resemblance to His creation.

Note

The scholastic aspect of Tasawwuf (Mysticism) wherein the attributes of Allaah Ta'ala and other finer characteristics as well as the creation of the world, the connection of the temporary with the everlasting, the existence of permanent substances and the soul, etc are discussed is known as Ilm Haqaaiq. The practical aspect of Tasawwuf which comprises of various practices to attain the pleasure and love of Allaah Ta'ala, as well as various acts of worship and devotion, is known as Ilm Sulook. ('Haashiyah Althaaful Qudus' page 22)

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The lofty status of Shah Sahib in the science of Tafseer

Allaah Ta'ala has favoured Hadhrat Shah Waliyullaah Sahib Muhaddith Dehlwi (A.R) with both proficiency and excellence. The greatest aspect of his excellence is that he had complete understanding of every science and discipline associated with the subject of Tafseer, with exceptional aptitude in its principles and laws. He was very well acquainted with those injunctions and rulings related to Tafseer. He had the unique status of exercising judgement within his school of thought (Ijtihaad fil Madhab). Besides the above qualities, Allaah Ta'ala had granted him unique knowledge of a few other aspects relating to Tafseer, the details of which will follow in the fourth lesson of this chapter.

The reality is that Shah Sahib had taken direct benefit from the Quraan, that is he benefitted directly from the Quraan without the medium of any Mufassir or any Tafseer. In the same manner he took benefit directly from the Ruh of Rasulullaah ρ, in the same manner that Hadhrat Uwais Qarni (A.R) took benefit from Rasulullaah ρ without meeting him. Similarly he benefitted directly from the Ka'abah Shareef and Salaatul Uthmah and absorbed its benefits. **It is for this reason that Shah Sahib would often say, "Allaah Ta'ala has bestowed such favours and bounties upon me that even if every hair on my body were given the ability to speak and they too express gratitude to Allaah, then too it would be insufficient."**

In essence due to the lofty status that Allaah Ta'ala had granted Shah Sahib in the subject of Tafseer, he will mention a few points with regards to the various Mufassireen's Tafseers, which are extremely valuable.

Ijtihaad fil Madhab: - That person who has the ability to derive religious rulings using the principles of a certain Imaam is known as a Mujtahid fil Madhab, and the ability that he has is known as Ijtihaad fil Madhab.

Uwaisi: **-** This is attributed to Hadhrat Uwais Qarni (A.R), who is among the senior Taabi'een. He was from Yemen and accepted Islaam during the lifetime of Rasulullaah ρ. However due to the responsibility of taking care of his mother, he did not have the opportunity to see Rasulullaah ρ. Nevertheless he attained such a lofty rank that he attained the unseen blessing of Rasulullaah ρ. Hadhrat Umar τ narrates that Rasulullaah ρ has said, "A certain person from Yemen will come to you, who will be known as Uwais Qarni. He has no other family member in Yemen except for his mother, who suffers from leprosy. He supplicated to Allaah to cure his mother from this sickness and she was cured. Only a portion

equal to a dirham or Dinaar now remains. Whomsoever amongst you should meet him, should request him to supplicate on their behalf. ('Muslim', "Mishkaat' page 581)

In summary Hadhrat Uwais Qarni (A.R) did not have the opportunity to see Rasulullaah ρ yet he stilled attained spiritual benefit from Rasulullaah ρ. It is for this reason that any person who derives spiritual benefit from Rasulullaah ρ is known as Uwaisi.

Ka'abah Husna: - حَسَنَاءُ is the plural of حَسَنٌ . Ka'abah Husna refers to the Ka'abah. General Muslims take benefit from the Ka'abah through Salaat, Tawaaf and gazing upon it. Hadhrat Abdullaah bin Abbaas τ narrates that Rasulullaah ρ has said, "Allaah Ta'ala sends one hundred and twenty mercies upon the Ka'abah daily, sixty for those performing Tawaaf, forty for those performing Salaat and twenty for those gazing at the Ka'abah." ('Tabraani' on the authority of 'Mu'alimul Hujjaaj' page 124)

The Mercy that descends upon those who have attained a close proximity to Allaah Ta'ala does so without the medium of Salaat or Tawaaf, just as Hadhrat Uwais Qarni (A.R) took benefit directly from the Ruh of Rasulullaah ρ.

Salaatul Uthmaa: - "عَظْمى" is the plural of "اَعْظَم". Salaatul Uthmaa means great Salaat, which is found in the 'Aalam Mithaali'. All forms of Fardh, Waajib, Sunnat and Nafl Salaats are its components or constituents. The ordinary Muslim takes benefit from 'Great Salaat ' through its constituents, i.e. Faraaidh, Sunnat, etc but those individuals who have attained the lofty rank of Ihsaan take benefit from the 'Great Salaat' without its constituents. However regardless of how lofty a status one achieves, he will never be absolved from its constituents. Rasulullaah ρ adhered to the performance of Salaat until his last moments. Thus whoever claims that his sheikh or spiritual mentor has reached such a lofty status that he has been absolved of Salaat is in actual fact an agent of Dajjaal, and innovator who leads others astray. May Allaah Ta'ala safeguard the Ummat from such evil spiritual guides.

ما منّ اللّٰه به علَيَّ فى علم التفسير

وقد حصل للفقير ـــ بحمد اللّٰه تعالى وتوفيقه ـــ مناسبةٌ فى كل فن من هذه الفنون ، وأَحَطتُ بِمُعْظَمِ أصولها، وبجملةٍ صالحةٍ من فروعِها، وفُزْتُ بنوع من التحقيق والاستقلال فى كل باب من أبوابها، بوجهٍ يُشْبِهُ الاجتهادَ فى المذهب وأُلْقِيَ فى خاطرِى من بَحْرِ الجُودِ الإلٰهى فَنَّانِ أو ثلاثةٌ من فنونِ التفسيرِ، سوى الفنونِ المذكورةِ سالفاً، وإن سألْتَنى عن الخبرِ الصِدْقِ فأنا تليمذُ القرآنِ العظيمِ بلاواسطةٍ؛ كما أنى أُوَيْسِيٌّ فى الاستفادةِ من رُوحِ النبى صلى اللّٰه عليه وسلم، وكما أنى مستفيدٌ من الكعبةِ الحسناءِ بدون واسطةٍ، وكذلك متأثرٌ بالصلاةِ العظمى بغيرِ واسطةٍ:

ولو أنّ لى فى كل مَنْبِتِ شَعرةٍ　　لسانًا لما استوفيتُ واجبَ حمدِه

وأرى من اللازم أن أكتبَ كلماتٍ عديدةً فى هذه الرسالة عن كل فنٍ من هذه الفنونِ.

The favour of Allaah upon me in the science of Tafseer

All praise be to Allaah Ta'ala who has favoured this unworthy one with proficiency in every science and discipline in the subject of Tafseer. I have attained substantial knowledge of every aspect of these sciences. In every chapter of these sciences I have made unique research and study which closely resembles Ijtihaad fil Madhab. And from Allaah's ocean of generosity two or three additional disciplines in the science of Tafseer have been granted to me, besides those already mentioned. If you ask me to be honest then I am a student of the Quraan without any medium, just as I am an Uwaisi in taking benefit from the Ruh of Rasulullaah ρ, and in my taking benefit from the Ka'abah without any medium as well as in accepting the benefit of the 'Great Salaat' without any medium.

And if every hair on my body were able to speak, then too I would be unable to appropriately praise Allaah Ta'ala. I think it only necessary to elaborate a little about these sciences in this treatise.

Diction

مُعْظَمُ الشئ - A large portion of something. Its plural is معاظم. One would say,

اِنَّ لفلان مَعاظِمَ واجبةَ المُراعاةِ, He has important rights, which need to be upheld.

جُمْلَةٌ صَالِحَةٌ - An immense amount.

مَنْبِتٌ - The place where a plant sprouts. It is the Ism Tharf of نَبَتَ(ن) نَباتًا and the Ism Tharf from Thulaathi Mujarad comes on the format of مَفْعَلٌ, whether it be relating to place or time, when the "ع" in the future tense is Maftooh or Madhmoom but "مَنْبِتٌ" is exempted from this rule. Please refer to 'Misbaahul Lughaat' page 8.

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Lesson one

The narrations reported by the Muhadditheen in their Tafseer, as well as other important points regarding it

In this chapter Shah Sahib will firstly explain the status of the narrations reported by the Muhadditheen in their Tafseers, and thereafter inform us of other important points regarding them, the knowledge of which is imperative for every student of Deen.

An important point regarding both categories of the reasons for revelation

A portion of those narrations reported in the books of Tafseer concern the reason for revelation, which in turn is divided into two categories.

1- Whenever an incident occurred during the lifetime of Rasulullaah ρ wherein the Imaan of the Believers and insincerity of the Munafiqeen came to the fore, which resulted in Allaah Ta'ala praising the Mu'mineen and admonishing the Munafiqeen, so as to differentiate between the two groups. For example, the Battle of Uhud, the Battle of Ahzaab and the Battle of Tabook wherein the Sahabah sacrificed both their lives and wealth for the cause of Allaah, whereas the Munafiqeen displayed their cowardice and miserliness, which resulted in Allaah Ta'ala praising the true Mu'mineen and admonishing the Munafiqeen in numerous verses in Surahs Aal-Imraan, Ahzaab, Taubah. These verses hinted at the incidents regarding which they were revealed, which makes it incumbent upon the Mufassir to briefly shed light on these incidents so that the reader can fully comprehend the purpose of Allaah's words.

2- Whenever a verse is easily understood because of the general connotation of its wording, because in Tafseer preference is first given to the general implication of a verse and not the exclusivity which the reason for revelation will give, yet the Sahabah and Taabi'een would sometimes mention an incident to which the general connotation of the verse might imply so as to further emphasize the meaning of that verse. The Muhadditheen in their attempt to collect all narrations relevant to that verse will include such narrations under the explanation of that verse.

It is not incumbent upon the Mufassir to report narrations of the second category because it has reached us through reliable sources that sometimes the Sahabah would say "This is why this was revealed", without having the intention of it being the reason for revelation, instead their purpose was to highlight the incident upon which such a verse will be relevant. At times their intention is to point out those scenarios that this verse will apply to because of its general connotation. This is regardless of whether the incident took place after the verse was revealed or before and regardless of whether the incident be of the Bani Israa'eel, period of ignorance or after the advent of Islaam, even though the verse might not fit entirely on that incident.

This study informs us that the second type of reason for revelation is based on judgment and therefore many incidents could apply to one verse. Whoever will remember this point will easily resolve the discrepancies amongst the various reasons for revelation.

الفصل الأول

فى

بيانِ الآثارِ المرويةِ فى تفاسيرِ أصحابِ الحديثِ، وما يتعلقُ بها

قسمان من أسبابِ النزولِ

ومن جملةِ الآثارِ المرويةِ فى كُتُبِ التفسيرِ بيانُ سببِ النزولِ؛ وأسبابُ النزولِ على قسمين:

الأولُ: أن تقعَ حادثةٌ يُمَحَّصُ بها إيمانُ المؤمنين ونفاقُ المنافقين، كما وقع ذلك فى غزوتَىْ أُحُدٍ والأحزابِ ، فأنزل اللّهُ تعالى مدحَ أولئك وذمَّ هؤلاء، ليكونَ فَيْصَلاً بين الفَرِيْقَيْنِ؛ وتقعُ فى أثناءِ ذكرِ الحادثةِ تعريضاتٌ كثيرةٌ بخصوصياتِها؛ فيجب أن تُشْرَحَ الحادثةُ بكلامٍ مختصرٍ ليتَّضِحَ على القارئ سياقُ الكلام.

والثانى: أن يكونَ معنى الآيةِ تامًا بعمومِ صيغتِها، من دونِ حاجةٍ إلى معرفةِ القصةِ التى هى سببُ النزول ، لأن العبرةَ لعمومِ اللفظِ لا لخصوصِ السببِ؛ والقدماءُ من المفسرين قد ذكروا تلك الحادثةَ بقصدِ استيعابِ الآثارِ المناسبةِ للآية، أو بقصدِ بيانِ ما صَدَقَ عليه عمومُ الآيةِ؛ وليس من الضرورى ذكرُ هذا القسمِ.

وقد تحقَّق لدى الفقيرِ: أن الصحابةَ والتابعين رضى الله عنهم كثيرًا ما كانوا يقولون: " نزلتِ الآيةُ فى كذا" ويكون غرضُهم تصويرَ ما صدقتْ عليه الآيةُ، أو ذكْرَ بعضِ الحوادثِ التى تشتملُها الآيةُ بعمومِها، سواءٌ تقدَّمت القصةُ على نزولِ الآيةِ أو تأخرت عنه، إسرائيليةً كانت القصةُ أو جاهليةً أو إسلاميةً؛ تَنْطَبِقُ على جميعِ قيودِ الآيةِ أو بعضِها، والله أعلم.

فَعُلم من هذا التحقيقِ: أن للاجتهادِ فى هذا القسمِ مَدخلاً، وللقِصَصِ المتعددةِ هناك مَجالا؛ فمن استحضر هذه النكتةَ يستطيع أن يُعالِجَ اختلافَ أسبابِ النزولِ بأدنى تأملٍ.

Lesson one

The narrations reported by the Muhadditheen in their Tafseer, as well as other important points regarding it

Two categories of reason for revelation: - A portion of those narrations reported in Tafseer concern the reason for revelation, and the reasons for revelation are divided into two categories,

1- - Whenever an incident occurred during the lifetime of Rasulullaah ρ wherein the Imaan of the Believers and insincerity of the Munafiqeen came to the fore, as in the Battle of Uhud and Battle of Ahzaab, and then Allaah Ta'ala praised the Mu'mineen and admonished the Munafiqeen, so as to differentiate between the two groups. These verses hint at the incidents regarding which they were revealed, which makes it incumbent upon the Mufassir to briefly shed light on these incidents so that the reader can fully comprehend the purpose of Allaah's words.

2- Whenever a verse is easily understood because of the general connotation of its wording, and not dependent upon the reason for revelation, because preference is first given to the general implication of a verse and not the exclusivity which the reason for revelation will give. The earlier Mufassireen would sometimes mention an incident to which the general connotation of the verse might imply so as to further emphasize the meaning of that verse or in their attempt to collect all narrations relevant to that verse will include such narrations under the explanation of that verse.
It is not incumbent upon the Mufassir to report narrations of this sort.

And it has reached this unworthy one through reliable sources that the Sahabah and Taabi'een would often say, "This is why this was revealed" with the intention of reporting an incident to which that verse will apply or their intention is to point out those scenarios that this verse will apply to because of its general connotation, regardless of whether the incident took place after the verse was revealed or before, and regardless of whether the incident be of the Bani Israa'eel, period of ignorance, after the advent of Islaam, and regardless of whether the verse fits entirely on that incident or not. *And Allaah knows best.*

Thus from this study we learn that judgment is used in this category and has the prospect of many incidents being reported therein. Whoever will remember this point will easily resolve the discrepancies amongst the various reasons for revelation.

Diction

الآثار - This is the plural of الأَثَرُ which means Hadeeth, narration, a saying of a Sahabi and Taabie.

مَحَّصَ الرجلَ تَمْحِيْصًا - To test.

سِياق الكلام -The purpose or intention of the speech.

النُكْتَةُ - Intricate point which can only be discovered with deep insight. Its plural is نُكَتٌ ونِكَاتٌ.

Note: - I excluded the discussion of "The meaning of their saying this is why it was revealed" with the advice of the translator, (Hadhrat Moulana Saeed Ahmed Palanpoori (D.B).

σ σ σ σ

Futile discussions in Tafseer

Amongst those narrations reported in Tafseer, some are related to the explanation and clarification of the incident to which the verse refers to. Mufassireen will explain all the details of such incidents with the aid of historical narrations as well as narrations of the Bani Israa'eel.

At this point one should understand that it is imperative to explain the incident which a verse refers to, if one who does not understand Arabic cannot comprehend the meaning of that verse without understanding the relevant incident. Any other explanation, for example whether the Bani Israa'eel were ordered to slaughter a cow or a bull or was the dog of the sleepers in the cave spotted or red or other similar details which are of no benefit, is a complete waste of time. The Sahabah greatly dislike such explanations and regarded it as a waste of time. Therefore a Mufassir should refrain from such discussions.

أمورٌ فى التفسيرِ لاطائِلَ تحتَها

ومن جملةِ ذلكَ: تفصيلُ قصةٍ وقع فى نظمِ القرآنِ تعريضٌ بأصلِها، فيستقصِىْ المفسرون تفاصيلَها من أخبارِ بنى إسرائيلَ أو من كُتُبِ السِّيَرِ فيذكرونها بجميع أجزائِها.

وههنا أيضًا تفصيلٌ: إن كانتِ الآيةُ تشتملُ على تعريضٍ بالقصة، بحيث يتوقفُ العارفُ باللغةِ هناك، ويبحثُ عنها، فذكرُها من وظيفةِ المفسرِ؛ وما كان خارجا منها —— مِثْلَ ذكرِ بقرةِ بني إسرائيلَ: أذكرًا كانت أم أنثى؟ ومثلَ بيانِ كلب أصحابِ الكَهْفِ: هل كان أبقعَ أم أحمرَ؟ —— فذكرُه مما لا يعنيه؛ وكانت الصحابةُ رضى الله عنهم يكرهونه، ويعدُّونه من قبيل تضييع الأوقاتِ.

Futile discussions in Tafseer

Amongst those narrations reported in the books of Tafseer some are related to the incident to which the verse of the Quraan refers to. The Mufassir will then explain this entire incident from the narrations of the Bani Israa'eel and history books. They will highlight this incident with all the aspects concerned.

It is important to take note of at this juncture, if the verse refers to such an incident that one who does not understand Arabic will halt and seek explanation then it is incumbent upon the Mufassir to explain that incident. Any other explanation, such as whether the Bani Israa'eel slaughtered a cow or a bull or whether the dog of the sleepers in the cave was spotted or red, is a futile discussion, which the Sahabah disliked and regarded as a waste of time.

Diction

لاطائل - No benefit. One would say هذا أمر لاطائل فيه which means this is such a task which has no benefit.

اِسْتَقْصَى المسئلةَ ، وفيها - To reach the depths of an issue.

بَحَثَ(ف) عنه بَحْثًا - To seek explanation.

الأَبْقَع - Spotted, to have black spots.

σ σ σ σ

Earlier Mufassireen would sometimes make Tafseer from a hypothetical sense

One should keep in mind that those incident to which certain verses refer should be explained in its exact manner, and one should not use his imagination in its explanation at all. However the earlier Mufassireen (Sahabah and Taabi'een) would sometimes do so by keeping the implication of the verse before them and creating a hypothetical scenario, which they would then add in the explanation of that verse. In such instances the later Mufassireen are left utterly bewildered. The earlier Mufassireen would do this because the methods of elucidation were not established as yet and they would not differentiate between actual and hypothetical scenarios. In fact today as well a teacher will sometimes create a hypothetical scenario to clearly explain the implication of a verse. Ultimately the latter Mufassireen are sometimes confused in such instances, and are unable to distinguish between the actual Tafseer and the hypothetical Tafseer, which eventually results in them mentioning one in place of the other. This is done even though Hypothetical explanation is a matter of one's own judgment and has a broad scope, based upon the insight one possesses. There is no boundary for the ring of personal opinion.

Whoever will understand this point will be able to come to the correct conclusion in many of the differences of the Mufassireen and in the discussions and discourses of the Sahabah he

will be able to discern what is not their own opinion but scholastic arguments and reasoning, which Mujtahideen are allowed to discuss before each other.

The following opinion of Hadhrat Abdullaah bin Abbaas τ regarding the following verse, should be taken to be the same as above,

﴿وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

"Pass wet hands over your heads and your feet up to *(and including)* your ankles." (Surah Maa'idah: 6)

He said with regards to his verse that he does not find any other order in the Quraan besides that of passing wet hands over the feet but people have denied this order. This does not mean that Hadhrat Ibn Abbaas τ was of the opinion that passing wet hands over the feet is Waajib (compulsory) and neither is that his view. Instead Hadhrat Abdullaah bin Abbaas τ believed washing the feet to be Fardh (obligatory) and in this statement he only wishes to raise a scholastic argument in order to see what reply will the Ulama of that era provide for such a question. However that person who is unacquainted with the style and manner of the earlier scholars will mistake this statement to be the viewpoint and stance of Hadhrat Abdullaah bin Abbaas τ, whereas this is completely false.

القدماءُ ربما يفسِّرون على سبيلِ الاحتمالِ

ولْيُحْفظ ههنا أيضًا نكتتان:

الأولى: أن الأصلَ في هذا البابِ إيرادُ القِصَصِ المسموعةِ، كما رُوِيتْ: من غيرِ تصرُّفٍ عقليٍ فيها،وأما طائفةٌ من قدماءِ المفسرين فيضعون ذلك التعريضَ نُصْبَ أعْيُنِهم، ويَفْرضون له مَحمِلا مناسبا، ويبينونه على سبيل الاحتمالِ، فيشتبه الأمرُ على المتأخرين. ولمَّا لم تكن أساليبُ البيانِ منقحةً في ذلك العصرِ، فربما يشتبه التفسيرُ على سبيلِ الاحتمالِ بالتفسيرِ مع الجزمِ، فيذكرون أحَدَهما مكانَ الآخرِ؛ وهذا أمرٌ اجتهاديٌ، وللنظرِ العقلي فيه مجالٌ، ورَكْضُ جِيادِ القيلِ والقالِ هناك ممكنٌ.

ومن حفظ هذه النكتةَ فإنه يستطيع أن يحكمَ حكمًا فَصْلاً في كثيرٍ من مواضعِ الاختلافِ بين المفسرين؛ ويمكن أن يَعلَمَ في كثيرٍ من مناظراتِ الصحابةِ رضي الله عنهم: أنها ليست آرائَهم القطعيةَ، بل هي بُحوثٌ علميةٌ، يتداولُها المجتهدون فيما بينهم.

وعلى هذا المَحْمِلِ يُحْمِل العبدُ الضعيفُ قولَ ابنِ عباسٍ رضي الله عنهما في تفسيرِقوله تعالى: ﴿وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾: "لاأجدُ في كتابِ الله إلا المسحَ، لكنهم أبَوْا إلا الغَسلَ" فالذي يفهمه الفقيرُ: أنه ليس هذا بذهابٍ منه إلى وجوبِ المسحِ، وليس فيه جَزْمٌ بحملِ الآيةِ على رُكنيةِ المسحِ؛ بل الذي ثبت عند ابنِ عباسٍ رضي الله عنهما هو الغَسْلُ؛ ولكنه يقرِّرهُنا إشكالاً، ويُبدي احتمالا، ليرى كيف يُطَبِّق علماءُ عصرِه في هذا التعارضِ؟ وأيَّ مسلكٍ يسلكونه؟ فزعم الذي لم يطَّلِعْ على حقيقةِ محاوراتِ السلفِ هذا قولَ ابنِ عباسٍ رضي الله عنه، وعدَّه مذهبا له حاشاه! ثم حاشاه!!

Earlier Mufassireen would sometimes make Tafseer from a hypothetical sense

Two points should be kept in mind,

The first point is in this chapter (i.e. the details of the reason for revelation) the incident should be reported exactly as it was heard, without any additions. The Earlier Mufassireen however would keep the implication of the verse before them and would then create a hypothetical scenario for its implication, which they would then explain. This would make the situation confusing for the latter Mufassireen. Since the manner of speech was not developed in that era, sometimes the hypothetical Tafseer would be mixed with the actual Tafseer, with one being mentioned in place of the other. This Hypothetical Tafseer is a matter of judgment, with a leeway for opinion and debate therein.

Whoever will understand this point, will be able to come to the correct decision in many of the differences of the Mufassireen and he will be able to distinguish what is not there firm opinion but rather a scholastic argument, which Mujtahideen often raise before each other.

And it is upon this explanation that this unworthy one includes the following statement of Hadhrat Abdullaah bin Abbaas τ regarding the verse, "Pass wet hands over your heads and your feet up to *(and including)* your ankles." He said with regards to his verse that he does not find any other order in the Quraan besides that of passing wet hands over the feet but people have denied this order. What this undeserving one understands is that this does mean that Hadhrat Abdullaah bin Abbaas τ held the opinion of passing wet hands over the feet, (i.e. It was not his opinion that it is Waajib (compulsory) to pass wet hands over the feet) nor is it his viewpoint that this verse directs one to pass wet hands over one's feet but what has been proven from Ibn Abbaas is Ghusal. However here he has raised a scholastic argument so that he could see what answers the Ulama of his era could provide. Whoever is unacquainted with the manner and style of the earlier scholars will think this statement indicates the viewpoint of Ibn Abbaas, which is never the case, and I say again which was never the case.

Diction

النُصْبُ والنُصُبُ - Something that has been place erect. One would say هذا نُصْبُ عَيْنِي which means this was placed in front of me.

المَحْمِلُ - That which has been placed in a certain category.

رَكَضَ(ن) رَكْضًا - To run.

رَكَضَ الفرسَ برِجْلَيْهِ: - To race horses.

جِيادٌ - This is the plural of جَوَادٌ which means fast horse.

حُكْمًا فَصْلاً- Absolute decision, correct decision.

حَاشَا- An excusatory clause.

σ σ σ σ

To explain the narrations of the Bani Israa'eel is a dangerous act which has crept into Deen

To report the narrations of the Bani Israa'eel is a destructive act which has crept into Deen, even though the rule is, "The narrations of the People of the Book will neither be refuted nor accepted." Thus when acting upon this rule, two things have to be kept in mind.

1- Whenever the explanation of a verse is present in the Quraan then the narrations of the Bani Israa'eel should not be reported in the Tafseer of that verse. For example, the verse,

﴿وَلَقَدْ فَتَنَّا سُلَيْمَنَ ، وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا، ثُمَّ أَنَابَ﴾

"Verily We tested *(tried)* Sulaimaan and cast a *(malformed)* body on his throne, after which he turned *(to us in repentance)*." (Surah Saad: 34)

Its Tafseer can be found in Hadeeth, which explains that this verse concerns Hadhrat Sulaimaan's υ not saying 'Insha-Allaah, and the effects thereof, after which there is no need to report discarded narrations. Hadhrat Moulana Shabbier Ahmed Uthmaani (A.R) has made the Tafseer of this verse in the following manner,

"It has been reported in an authentic Hadeeth that on one occasion Hadhrat Sulaimaan υ took an oath that he would go to his wives (who numbered seventy) and cohabit with each of them, who would then give birth to a son, who would strive in the path of Jihaad. An angel inspired his heart to say Insha-Allaah, but (even though it was present in his heart) he did not verbally utter it. As a result of this none of the women fell pregnant, except for one who bore only a malformed foetus. Some Mufassireen say that she cast this malformed foetus before his throne and said, "Here is the result of your oath," seeing this Hadhrat Sulaimaan υ was saddened and turning to Allaah Ta'ala, he repented for not having said Insha-Allaah. It is reported in a Hadeeth that Rasulullaah ρ said, "Had he said Insha-Allaah then it would have happened exactly as he had desired it." ('Fawaaid Uthmaani') This narration appears in both 'Bukhaari' and 'Muslim' ('Mishkaat' page 508)

2- Whatever incident has been referred to in the Quraan should only be explained to the necessary extent, such that the incident is verified by the evidence of the Quraan. **There is also a rule, "What is necessary is only accepted to the necessary requirement."** Therefore one should provide a more then necessary explanation. For example, The story of Hadhrat Ayyoob υ mentioned in the Quraan, and about whom it is mentioned in Surah Saad that Shaytaan afflicted him with pain and difficulty, and in Surah Ambiyaa that he supplicated to Allaah, "Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy", should only be explained to what is necessary. **What is mentioned**

in the Bible of the test of Hadhrat Ayyoob υ should not be explained under any circumstances as it does not befit the rank of a Nabi.

Another example is the verse in Surah Baqarah,

وَلَمَّا جَاءَهُمْ رَسُوْلٌ مِنْ عِنْدِ اللّٰهِ، مُصَدِّقٌ لِّمَا مَعَهُمْ، نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوْا
الْكِتَابَ كِتٰبَ اللّٰهِ وَرَاءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لاَيَعْلَمُوْنَ، وَاتَّبَعُوْا مَاتَتْلُوْا الشَّيٰطِيْنُ عَلٰى
مُلْكِ سُلَيْمٰنَ،وَمَا كَفَرَ سُلَيْمٰنُ ، وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا،يُعَلِّمُوْنَ النَّاسَ السِّحْرَ، وَمَا
اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ، وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلاَ: اِنَّمَا
نَحْنُ فِتْنَةٌ فَلاَتَكْفُرْ، فَيَتَعَلَّمُوْنَ مِنْهُمَا مَايُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ وَمَاهُمْ بِضَآرِّيْنَ
بِهٖ مِنْ أَحَدٍ اِلاَّ بِاِذْنِ اللّٰهِ ، وَيَتَعَلَّمُوْنَ مَايَضُرُّهُمْ وَلاَيَنْفَعُهُمْ، وَلَقَدْعَلِمُوْا لَمَنِ اشْتَرٰهُ
مَالَهٗ فِى الْآخِرَةِ مِنْ خَلاَقٍ، وَلَبِئْسَ مَاشَرَوْا بِهٖ اَنْفُسَهُمْ ، لَوْ كَانُوْا يَعْلَمُوْنَ، وَلَوْ اَنَّهُمْ
آمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِنْ عِنْدِ اللّٰهِ خَيْرٌ، لَوْ كَانُوْا يَعْلَمُوْنَ (١٠١-١٠٣)

"When a messenger *(Rasulullaah ρ)* comes to them from Allaah, confirming that *(Torah)* which is with them, a party of those given the Book *(the Torah)* throw the book of Allaah behind their backs as if they have no knowledge *(they pretend that they know nothing about what the Torah says about the arrival of Rasulullaah ρ)*. They *(the Jews)* go by what the Shayaateen advertised during the reign of Sulaimaan υ *(that Sulaimaan υ practised black magic and was therefore a Kaafir)*. Sulaimaan υ never committed Kufr, but the Shayaateen were Kuffaar by teaching black magic to the people. They also taught them what *(principles of black magic)* was revealed to the two angels Haaroot and Maaroot in Babylon *(Allaah sent these two angels to teach black magic so that people could save themselves from its harms)*. The two never taught anyone without first advising them, "We are merely a test *(for you)*, so do not commit Kufr *(by misusing the knowledge of black magic)*." So they learnt from the two of them such things by which they could separate a man from his wife. However, they can never harm anyone with it *(black magic)* without Allaah's command *(permission)*. They learnt things *(black magic practices)* that are harmful to them *(in the Aakhirah)* and which did them no good. Without doubt they *(the Jews)* knew that there is no share in the Aakhirah *(in Jannat)* for the one who purchased *(practised)* it *(lack magic)*. Evil indeed in the price for which they have sold their souls *(sold their share of Jannat)*. If only they knew *(if only they understood the true results of their actions, they would not have traded their good fortune in the Aakhirah for the short-lived pleasures of this world)*. If they *(the Jews)* had Imaan *(believed in Muhammed ρ and the Quraan)* and adopted Taqwa *(thereby staying away from sins like black magic)*, the reward with Allaah is best for them. If only they knew *(if they understood that Allaah's reward is better, they would have never lived as they did)*." (Surah Baqarah: 101-103)

In these verses, "what was revealed to the two angels" is attached to "Black magic" and the subject of the relative pronoun is mentioned further on in the Quraan, i.e. " so they learnt

from the two of them such things by which they could separate a man from his wife". Thus what necessity can there be to attached it to the verse, "They go by what the Shayaateen advertised during the reign of Sulaimaan υ" and thereafter mention the baseless story of Zahra. Instead the correct Tafseer of this verse is as follows,

"When Nebuchadnezzar conquered Jerusalem, he enslaved the Bani Israa'eel and took them to Babylon, which was the capital of his kingdom. He distributed them amongst his people as slaves, who were abused and oppressed by the people of Babylon. They were forced to endure hard gruelling labour. Allaah Ta'ala having mercy upon them sent the two angels Haaroot and Maaroot to them, who met each of the Bani Israa'eel separately. Since they were angels they could not be seen by the Babylonians. These angels taught the Bani Israa'eel such practices which could separate a husband from his wife and thus keep their masters occupied in matrimonial disputes. The Angels however warned the Bani Israa'eel that they have been sent as a test from Allaah Ta'ala and they should only use these practices against those masters who oppress them and under no circumstances should they be ungrateful to Allaah and use these rituals against their own kith and kin. Later the Shayaateen taught these practices to the Bani Israa'eel, who made it a means of earning a livelihood, just as some Muslims today too practice these satanic rituals."

النقلُ عن بني إسرائيلَ دَسِيْسَةٌ دخلتْ في دينِنا

النكتةُ الثانيةُ: هي أن النقلَ عن بني إسرائيلَ دسيسةٌ دخلت في دينِنا بعدَ ما كانت قاعدةُ: "لاتُصَدِّقوا أهلَ الكتابِ ولاتكذِّبوهم" مقررةً؛ فلزم لأجلِ ذلك أمران:

الأولُ: أن لايُرْتكبَ النقلُ عن أهلِ الكتابِ إذا وُجِدَ في سنةِ نبينا صلى الله عليه وسلم بيانٌ لتعريضِ القرآنِ؛ مثلاً حينما وُجِدَ لقوله تعالى: ﴿وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا، ثُمَّ أَنَابَ﴾ محمِلٌ في السنةِ النبويةِ ـــ وهو قصةُ تركِ "إن شاء اللّٰه" والمؤاخذةِ عليه ـــ فأيُّ حاجةٍ إلى ذكرِ قصةِ صَخْرِ المارِدِ؟!.

والثاني: أن يُتكلَّم بقدر اقتضاءِ التعريضِ نظرًا إلى قاعدةِ: "الضروريُ يَتقدَّر بقدرِ الضرورةِ"، لِيُمْكن تَصديقُه بشهادةِ القرآنِ، ولْيَكُفَّ لسانَه عن الزيادةِ عليه.

To explain the narrations of the Bani Israa'eel is a dangerous act which has crept into Deen

The second point is that to explain the narrations of the Bani Israa'eel is a destructive practice which has crept into our Deen, despite there being a rule that, "The narrations of the People of the Book will neither be refuted nor accepted." (and to report the narrations of the Bani Israa'eel without refutation is acceptance of it.) Therefore two things should be kept in mind when applying this rule,

1- One should not report from the Bani Israa'eel when the explanation of an incident which the Quraan refers to is mentioned in Hadeeth. For example, explanation of the following verse, "Verily We tested Sulaimaan and cast a body on his throne, after which he turned", can be found in Hadeeth, which is the omission of saying Insha-Allaah and the results thereof. So what necessity is there to report discarded narrations?

2- An incident which is referred to in the Quraan should only be explained to what is necessary, in keeping with the rule, "What is necessary is only accepted to the necessary requirement", so that the incident will be supported by the verse of the Quraan. One should hold his tongue from elucidating more than is necessary.

Diction

دَسِيْسَةٌ - Secret plot. دَسَّ عَلَيْهِ(ن) دَسًّا means to plot, to scheme, to plan.

تَقَدَّرَ الثَّوْبُ عليه - To be in accordance amount of cloth needed.

كَفَّهُ عن الأمْرِ(ن) كَفًّا وكَفَافَةً - To abstain, to refrain from.

__Note__: - "The narrations of the People of the Book will neither be refuted nor accepted." is a Hadeeth of Rasulullaah ρ which is reported in 'Bukhaari' ('Mishkaat' page 28).

"What is necessary is only accepted to the necessary requirement" is a principle of Fiqh, which was mentioned by Sheikh Zurqaa in 'Sharhul Qawaaidil Fiqhiyah' (principle: 21 page 133, on the authority of 'Ownul Kabeer')

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Tafseer of the Quraan from the Quraan

At times in the Noble Quraan a verse will be mentioned indistinctly in one chapter and in another elaboration of it will be mentioned. For example, in Surah Faatihah it is mentioned,

﴿اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ، صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ﴾

"Guide us to the straight path, the path of those whom You have favoured."

However the path of those whom Allaah Ta'ala has favoured has not been clearly indicated, but in Surah An'aam Allaah Ta'ala mentions when elaborating about those whom he has favoured,

وَمَنْ يُطِعِ اللّٰهَ وَالرَّسُوْلَ فَأُولٰئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ
النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ والشُّهَداءِ وَالصَّالِحِيْنَ، وَحَسُنَ اُولٰئِكَ رَفِيْقًا

"Those who obey Allaah and His Rasul ρ will be *(in the Aakhirah)* with those Ambiyaa *(those who received divined revelation)*,Siddeeqeen *(one who testifies immediately to the truth)*, martyrs *(those prepared to die for Allaah and Rasulullaah* ρ*)* and righteous ones *(those who purify their bodies and souls)* on whom Allaah has bestowed His bounties. These are indeed the best of companions. *(Although all these people may not share the same stages of Jannat, they will be able to meet each other frequently.)*" (Surah Nisaa: 69)

Similarly in Surah Baqarah, verse 37, Allaah Ta'ala says,

﴿فَتَلَقّٰى آدَمُ مِنْ رَّبِّهٖ كَلِمَاتٍ فَتَابَ عَلَيْهِ﴾

"So Aadam υ received *(learnt)* a few words from His Rabb *(teaching him how to ask for forgiveness)* and *(when he recited them)* Allaah pardoned him."

But Allaah Ta'ala did not mention the words that he taught to Hadhrat Aadam υ in this verse but in Surah A'raaf Allaah Ta'ala mentions what they were,

قَالاَ: رَبَّنَا ظَلَمْنَا اَنْفُسَنَا، وإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ

"They both said, "O our Rabb! We have oppressed our souls *(done a wrong)* and if You do not forgive us and show mercy to us, we will surely be of the losers *(ruined)*."

In the same manner in Surah Baqarah, verse 30, Allaah Ta'ala says,

﴿ اِنِّيْ اَعْلَمُ مَالاَ تَعْلَمُوْنَ﴾

"Indeed I know what you do not know."

And few verses later Allaah Ta'ala elucidates this statement by saying,

﴿اَلَمْ اَقُلْ لَّكُمْ: اِنِّيْ اَعْلَمُ غَيْبَ السَّمٰوَاتِ وَالاَرْضِ،
وَاَعْلَمُ مَاتُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ﴾

"Did I not tell you that I know *(all)* the unseen things of the heavens and the earth, and that I know what you make known and what you hide."

Another example is verse 43 in Surah Dhaariyaat, where Allaah Ta'ala says,

﴿ وَفِىْ ثَمُوْدَ اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِيْنٍ﴾

"And *(there is also a lesson)* in *(the story of)* the Thamud when they were told *(by their Nabi Saalih* υ*)*, "Enjoy yourselves for a while."

What was vaguely mentioned in the above verse was elaborated in the following verse of Surah Hood,

فَعَقَرُوْهَا فَقَالَ: تَمَتَّعُوْا فِىْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ،
ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ

"However they killed *(hamstrung)* it *(the pregnant she camel)*, to which he *(Saalih* υ*)* said, "Enjoy yourselves in your homes for three days *(after which Allaah's punishment will destroy you)*. This is a promise that will not prove false." (Surah Hood: 65)

These are just a few example of Tafseer of the Quraan from the Quraan. Some scholars have written separate works on this topic. One type of Tafseer written in this manner is that of Hadhrat Ibn Jouzi (A.R), which was mentioned by Allaamah Suyoothi (A.R) in 'Al-Atqaan'. Another Tafseer of this sort was written a few years previously by Sheikh Muhammed Ameen bin Muhammed Mukhtaar Shankeethi (A.R) from Madinah Munawwarah, entitled "Adhwaa'ul Bayaanfi Iedhaahil Quraan bil Quraan'.

تفسيرُ القرآنِ بالقرآنِ

وههنا نكتةٌ لطيفةٌ إلى الغايةِ، لابد من معرفتِها، وهي: أنها قد تُذكر في القرآن العظيمِ قصةٌ في موضعٍ بالإجمالِ، وفي موضعٍ آخرَ بالتفصيلِ،كما قال تعالى: ﴿إِنِّيْ اَعْلَمُ مَالاَ تَعْلَمُوْنَ﴾ثم قال بعد ذلك:﴿أَلَمْ أَقُلْ لَكُمْ: إِنِّيْ أَعْلَمُ غَيْبَ السَّمَاوَاتِ والأَرْضِ، وَأَعْلَمُ مَا تُبْدُوْنَ وَمَاكُنْتُم تَكْتُمُوْنَ﴾ فهذا القولُ الثاني هو القولُ الأولُ بنوعٍ من التفصيلِ، فيمكن أن يُعلَم به تفسيرُ ذلك الإجمالِ، ويَرْكُض من الإجمال إلى التفصيل.

ومثلاً: ذَكَرَ في سورةِ مريمَ قصةَ سيدِنا عيسى عليه السلام إجمالاً، فقال تعالى:﴿وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا،وَكَانَ أَمْرًا مَقْضِيًا﴾، وذُكرتْ في سورةِ آلِ عمرانَ تفصيلاً، فقال تعالى﴿وَرَسُوْلاً إِلىٰ بَنِىْ إِسْرَائِيْلَ: أَنِّىْ قَدْ جِئْتُكُمْ بِآيَةٍ مِّنْ رَبِّكِمْ﴾الآية، ففي هذه المقولةِ بشارةٌ تفصيليةٌ، وتلك المقولةُ بشارةٌ إجماليةٌ؛ فَمِنْ ثَمَّ استنبط العبدُ الضعيفُ أن معنى الآية: "ورسولا إلى بني إسرائيل، مُخْبِرًا بأني قد جئتُكم" وهذا كلُّه داخل في حيِّز البشارةِ، ليس بمتعلقٍ بمحذوفٍ، كما أشار إليه السُّيوطي، حيثُ قال: "فلما بعثه اللّٰه تعالى إلى بني إسرائيل قال لهم: "إني رسولُ اللّٰه إليكم،بأني قد جئتُكم" واللّٰه أعلم.

Tafseer of the Quraan from the Quraan

This is an important point which is imperative to understand and that in the Quraan an incident can be mentioned vaguely in one place and in detail in another, just as Allaah Ta'ala has said in the verse, "Indeed I know what you do not know" after which Allaah Ta'ala said, "Did I not tell you that I know *(all)* the unseen things of the heavens and the earth, and that I know what you make known and what you hide."

The second verse is virtually the same as the first with just added detail, because of which one is able to understand the vagueness of the first and move from vague to detail.

Another example is the vagueness, with which Allaah Ta'ala mentioned the story regarding Hadhrat Isa υ in Surah Maryam,

"And so that We make him *(Hadhrat Isa υ)* an Aayah *(sign)* for people (by which they can realise Our power) and a mercy from Us *(towards those who follow him as their Nabi)* this is a decided *(decreed)* matter." (Surah Maryam: 21)

Thereafter in Surah Aal-Imraan this same discussion is reiterated in detail,

"*(Allaah will also make him)* a Rasul to the Bani Israa'eel *(and he shall tell them)*, "Indeed I come to you with a sign *(miracle)* from your Rabb."

In this verse there is a detailed description of his arrival whereas in the previous verse it is vague. It is for this reason that this unworthy one has taken out the following meaning from this verse, "He will be sent as a Nabi to the Bani Israa'eel to inform them that he has brought a clear sign from his Rabb." Thus this entire verse falls under the elaboration of his arrival and is not attached to an omitted sentence, as Allaamah Suyoothi (A.R) (in Tafseer Jalaalain) has hinted by saying, "When Allaah Ta'ala sent him (Hadhrat Isa υ) as a Rasul to the Bani Israa'eel he said, "Indeed I am a Rasul sent to you as I come to you with a sign." *And Allaah knows best.*

Clarification: - The point raised by Shah Sahib above is extremely important and the first example that he sighted is entirely correct. However the second example is debatable because according to the majority of Mufassireen have explained that the verse in Surah Maryam means that Hadhrat Isa υ being born without a father is a great sign of the immense power if Allaah Ta'ala. Hadhrat Moulana Shabbier Ahmed Uthmaani (A.R) writes under the commentary of this verse,

"My wisdom demands that a child be born from a mother only, without the aid of a father, which will be a great sign of my immense power for those who can hear and see." ('Fawaaid Uthmaani')

Thus the sign that is being referred to in the verse of Surah Maryam is separate from the sign referred to in the verse in Surah Aal-Imraan and to say they are the same contradicts the Tafseer of the majority of Mufassireen. ('Ownul Kabeer')

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The reason for difference in the explanation of unfamiliar words, and the responsibility of the Mufassir

Some of the narrations reported in the books of Tafseer contain explanation of unfamiliar words, regarding which the opinions of the Sahabah and Taabi'een differ. The reason for this difference is that sometimes the explanation of unfamiliar words depends on research into Arabic diction and at times it depends on the preceding and following verses or the position of the word in the sentence, relative to other particles of the same sentence. The status of individuals with regards to research into Arabic diction differs from person to person, and similarly does the level of understanding the preceding and following verses and the position of the word in a sentence differ from person to person. Every Mufassir will then explain the meaning of these words based upon his knowledge, which is why the explanation and meaning of unfamiliar words differ between the Sahabah and Taabi'een. It is for this reason that it is incumbent upon a Mufassir to, firstly find all the narrations reported from the earlier

scholars regarding the explanation of unfamiliar words, then acquaint himself with the usage of those words in the Arabic language, thereafter try to understand the preceding and following verses to the best of his ability, and then identify the position of that word relative to other particles of that sentence.

In the explanation of its meaning he should evaluate two things,

1- The usage of that word by the Arabs so that he can ascertain which is the preferred meaning of that word in the Arabic language.

2- The meaning of that word in relation to the verses preceding and following it so that he can ascertain which is the preferred meaning of that word in relation to the discussion at hand.

وجهُ اختلافِ السلفِ فى شرحِ غريبِ القرآنِ

وكيف يَخرج المُفسرُ من العهدةِ فى ذلك؟

ومن جملةِ **ذلك**: شرحُ الغريبِ؛ ومبناه على تَتَبُّع لغةِ العربِ، أو التفطُّنِ بسياقِ الآية وسباقِها ومعرفةِ مناسبةِ اللفظِ بأجزاءِ الجملةِ التى وقع هوفيها؛ فههنا أيضًا للعقلِ مَدْخَلٌ، وللاختلافِ مجالٌ؛ لأن الكلمةَ الواحدةَ تأتى فى لغةِ العربِ لمعانٍ شتّى، وتختلف العقولُ فى تتبُّع استعمالاتِ العربِ، والتفطُّنِ بمناسبةِ السابقِ واللاحقِ؛ ولهذا اختلفت أقوالُ الصحابةِ والتابعين رضى الله عنهم فى هذا البابِ، وسلك كلٌ منهم مسلكًا.

فلا بد للمفسر المُنْصِفِ: أن يَزِنَ شرحَ الغريب مرتين:

- مرةً فى اسْتعمالاتِ العربِ حتى يَعْرِفَ: أىُّ وجهٍ من وجوهِها أقوى وأرجحُ.
- ومرةً أخرى فى مناسبةِ السابقِ واللاحقِ، حتى يَعلَمَ: أىُّ الوَجْهين أولى وأقعدُ بعدَ إحكامِ المقدِّمات، وتتبعِ مواردِ الاستعمالِ، وتفحُّصِ الآثارِ.

The reason for difference in the explanation of unfamiliar words, and the responsibility of the Mufassir

A few of the narrations (reported in the books of Tafseer) explain the meaning of unfamiliar words. This explanation is based on research in Arabic diction, understanding the preceding and following verses and the relation of that word with other particles in the sentence, wherein intellect is involved as well, creating the possibility for different opinions. The reason being that one word can be used for various meanings in the Arabic language and the usage of that word amongst the Arabs, understanding the preceding and following verses differs from person to person. It is for this reason that the explanations of the Sahabah and Taabi'een differ from each other in this regard, with each choosing a different course.

Therefore it is incumbent upon the just Mufassir to evaluate two things when seeking the explanation of unfamiliar words,

1- The usage of that word in the Arabic language, so that he will be able to distinguish which is the preferred meaning in the Arabic language.

2- The meaning of that word in relation to the verses preceding and following it, so that he will be able to ascertain which of the meanings is best and most fitting after research of its diction, usage and narrations.

Diction

الْعُهْدَة - Responsibility.

تَتَبَّعَ الاَمْرَ - To research, to study. It is said, تَتَبَّعْتُ احوالَه which means I searched to find out about him.

تَفَطَّنَ لكلامه - To understand. One would say تَفَطَّنْ لِمَا اقولُ لَكَ which means understand what I am saying to you.

السِيَاق - What follows, what comes next. سَاقَ الماشيةَ يَسُوْقُ سَوْقًا وَسِيَاقًا means to press animals forward from behind.

السِبَاقُ - What precedes, what comes first. سَبَقَهُ(ن،ض) سَبْقًا الى كذا means to move forward. Generally these two words are used together where Sibaaq would refer to what precedes and Siyaaq referring to what comes next. The easy way of distinguishing the two is the letter "ب" (in Sibaaq) comes first and the letter "ي" (in Siyaaq) comes last.

وَزَنَ يزِنُ وَزْنًا وزِنَةً الشيئَ - To weigh, to evaluate.

اَقْعَدُ - closest. This is the elative noun from قَعَدَ(ن) قُعُوْدًا .

أَحْكَمَ الشيئَ إِحْكَامًا - To strengthen.

تَفَحَّصَ عنه تَفَحُّصًا - To determine, to ascertain.

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A few discoveries of Shah Sahib in the explanation of unfamiliar words

Shah Sahib has made a few new discoveries with regards to the explanation of difficult words, which are extremely significant.

1- In the verse,

﴿يٰأَيُّهَا الَّذِيْنَ آمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى﴾

"O you who have Imaan! Qisaas has been made obligatory *(has been ordained)* for you in the case of murder." (Surah Baqarah: 178)

The majority of Mufassireen take the meaning of Qisaas to be the well-known technical definition, i.e. they take it to mean "قَوَد" (retaliation) but Shah Sahib takes it by its literal meaning, i.e. To return like for like, so that one will not have to regarded it as Abrogated because of the insinuated meaning of the next part of the verse "A slave for a slave, a woman for a woman". In doing so there will be no need for such interpretations which are easily rejected. Hadhrat Sheikhul Hind (A.R) preferred this opinion of Shah Sahib and under the commentary of this verse writes,

"O you who have Imaan! Returning like for like *(Qisaas)* has been made obligatory upon you in the case of murder. In the period of ignorance the Jews and Arabs had decreed that in the case when one from a Noble family was killed by one having a lesser lineage then in place of a slave that was killed a free man will be killed, in place of a woman a man will be killed, and in place of a free man two will be killed. In the above verse Allaah Ta'ala has decreed that equality and likeness has been made incumbent upon you in the case of murder. **The literal meaning of Qisaas is equality and likeness.** This principle which you have invented whereby you differentiate between those of noble lineage and those of lesser lineage is baseless. Understand that all are alike, regardless of whether one is poor or rich, noble or lower class, educated or ignorant, young or old, strong or weak, healthy or ill." ('Fawaaid Uthmaani')

2- In the verse,

"They ask you *(O Muhammed ρ)* about the new moons *(why it waxes and wanes)*. Tell them that these are a means for people to determine time *(months)* and Hajj." (Surah Baqarah:189)

According to Shah Sahib the meaning of this verse is as follows,

"They ask you about the months of Hajj. Tell them that it (the months) are determined for people and for Hajj (so that they may tie their Ihraam in these months)."

In essence this is the new research of Shah Sahib, where he has taken the meaning of "الاهلة" to be "الحج" and the purpose of the question was to ascertain the months of Hajj. However according to the Majority of the Mufassireen the question was regarding the purpose of the waxing and waning of the moon and "الاهلة" refers to the new moon. The commentator on 'Fauzul Kabeer', Hadhrat Moulana Mufti Saeed Ahmed Palanpoori (D.B) has also preferred the opinion of the majority of the Mufassireen and offered a brilliant commentary on this verse, which was mentioned in the fourth lesson of the second chapter of this book, under the heading, 'Additions in speech'.

3- In the verse,

﴿هُوَ الَّذِىْ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ﴾

"It was He who removed *(expelled)* the Kuffaar from among the People of the Book *(the Jewish Banu Nadheer tribe)* from their homes *(in Madinah)* for the first exile." (Surah Hashar: 2)

Most Mufassireen take the meaning of "اول الحشر" to refer to the first exile of the Banu Nadheer tribe from Madinah but Shah Sahib takes its meaning to be that as soon as the armies of Islaam gathered the Kuffaar left their forts and fled because the meaning of "حشر" in the following verses is that of gathering as Shah Sahib has mentioned,

﴿وَابْعَثْ فِىْ الْمَدَائِنِ حَاشِرِيْنَ﴾

"While you despatch recruiters to the *(various)* towns *(of Egypt)*"
(Surah Shu'araa: 36)

"Sulaimaan's army of Jinn, men and birds were gathered for him" (Surah Naml: 17)

In addition this meaning is more befitting to the incident of the Banu Nadheer and exhibits a greater favour of Allaah Ta'ala. Sheikhul Hind (A.R) and Allaamah Uthmaani (A.R) preferred this explanation and Tafseer and commentate on this verse in the following manner,

"He is the one who removed those who were disbelievers from among the People of the Book from their homes at the first gathering of the army, i.e. they were so terrified on the first meeting that they prepared to leave their homes and forts, without displaying any form of resistance."

Note: - According to some Mufassireen “اول الحشر” means that it was the first time that specific nation was exiled, as it never occurred previously or it is indicating that the first exile of the Banu Nadheer will be from Madinah to Khaibar and later a second exile will occur, which took place on the Khilaafat of Hadhrat Umar. (‘Fawaaid Uthmaani’)

استنباطاتُ العبدِ الضعيفِ فى شرحِ الغريبِ

وقد اسْتنبطَ الفقيرُ فى هذا البابِ استنباطَاتٍ طازجةً لاتخفى لطافتُها إلا على المتعسِّفِ غليظِ الطبعِ، مثلاً:

●قولُه تعالى:﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلىٰ﴾ حملتُه على معنى:"تَكَافُؤُ الْقَتلىٰ، ومشاركةِ بعضِهم مع بعضٍ فى حكمٍ واحدٍ" لئلا يحتاجَ فى تفسيرِ قولِه تعالى﴿الأُنْثىٰ بِالأُنْثىٰ﴾إلى مَؤُوْنَةِ النسخِ، ولايضطرُ إلى توجيهاتٍ تضمحِلُّ بأدنى التفاتٍ.

●وكذلك حملتُ قولَه تعالى:﴿يَسْئَلُوْنَكَ عَنِ الأَهِلَّةِ﴾على معنى: "يسئلونك عن الأشهُر" أى أشْهُرِ الحجِ؛ فقال تعالى: ﴿هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ﴾

●وهكذا قولُه تعالى:﴿هُوَ الَّذِىْ اَخْرَجَ الَّذِيْنَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ﴾أى: لأولِ جمعِ الجنودِ، لقولِه تعالى:﴿ وَابْعَثْ فِي الْمَدَائِنِ حٰشِرِيْنَ﴾ وقولِه تعالى:﴿وَحُشِرَ لِسُلَيْمَانَ جُنُوْدُه﴾؛وهذا أوفقُ بقصةِ بنى النضيرِ، وأقوى فى بيانِ المِنَّةِ.

A few discoveries of Shah Sahib in the explanation of unfamiliar words

This unworthy one has made some new research in this chapter (i.e. in the explanation of unfamiliar words), the importance of which is not hidden, except from one who is stubborn and tenacious. For example,

1- I have taken the verse, "O you who have Imaan! Qisaas has been made obligatory *(has been ordained)* for you in the case of murder" to mean likeness in retribution and equality in the application of its decree, so that there will not be necessity for Abrogation in the

explanation of “Woman” for a Woman nor will it be necessary to provide such feeble interpretations which are easily rendered invalid.

2- I have taken the verse. "They ask you *(O Muhammed ρ)* about the new moons” to mean people ask you regarding the months, i.e. the months of Hajj, to which Allaah Ta’ala replied, Those months are fixed for people and for Hajj.”

3- In a similar manner I have taken the verse, “It was He who removed *(expelled)* the Kuffaar from among the People of the Book *(the Jewish Banu Nadheer tribe)* from their homes *(in Madinah)* for the first exile” to mean as soon as the army gathered because of the following verses, “While you despatch recruiters to the *(various)* towns *(of Egypt)*” and “Sulaimaan’s army of Jinn, men and birds were gathered for him” and this meaning is more befitting to the incident of the Banu Nadheer and exhibits a greater favour of Allaah Ta’ala.

Diction

طَازِجَةٌ - New.

الْمُتَعَسِّفُ - Stubborn, one who is not just, oppressor.

غليظُ الطبع - Tenacious, harsh temperament.

تَكَافَأَ القومُ - To be equal to another.

مَؤُونَةٌ - Difficulty, inconvenience. Its plural is مُؤَنٌ.

حَشَرَ(ن) حَشْرًا الناسَ - To gather.

المِنَّةُ - Favour.

مَنَّ(ن) مَنًّا ومِنَّةً عليه بما صَنَعَ - To exhibit one’s favour.

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The differences reported in the number of Abrogated verses is based on the difference in the meaning of Abrogation

The Sahabah and Taabi'een instead of using the technical definition of 'Naskh' (Abrogation) would use a meaning closer to its literal meaning of modification, with which they meant that certain qualities of a previous verse was modified by a verse that followed, regardless of whether the latter verse mentioned abrogation of the previous order or if the meaning was changed from easily comprehensible to incomprehensible, the meaning of a clause was explained to be supplementary, a general statement was made specific, the difference explained between the actual meaning and that to which it was compared, or even if a custom from the Age of Ignorance was prohibited and an act permissible in the previous Shariaats was prohibited. The details of this have already been mentioned in the second lesson of the second chapter.

In essence the meaning with which the earlier scholars would use the word 'Naskh' is more broad and wide-ranging, which has room for difference of opinion because of it being based upon ones understanding. **It is for this reason that the earlier scholars enumerated the number of Abrogated verses to be more then five hundred.**

اختلافُ المتقدمين والمتأخرين فى معنى " النسخِ "

مما أوجب الاختلافَ فى عددِ الآياتِ المنسوخةِ

ومن جملة ذلك: بيانُ الناسخِ والمنسوخِ؛ وينبغى أن تُعرَفَ هنا نكتتان:

الأولى: أن الصحابةَ والتابعين رضى الله عنهم كانوا يستعملون " النسخَ " بغيرِ المعنى الاصطلاحى المعروفِ بين الأصوليين؛ ومعناهم قريبٌ من المعنى اللغوى الذى هو " الإزالةُ ".

فمنى النسخ عندهم: إزالةُ بعضِ أوصافِ الآيةِ المتقدِّمةِ بالآيةِ المتأخرةِ، سواءٌ كان ذلك ببيانِ انتهاءِ مدةِ العملِ، أو بصرفِ الكلامِ عن المعنى المتبادرِ إلى غيرِالمتبادرِ،أو ببيانِ كونِ قيدٍ من القيودِ مُقْحَمًا، أو بتخصيصِ عامٍ، أو ببيانِ الفارقِ بين المنصوصِ وبين ما قيس عليه ظاهرا،أوما أشبه ذلك.

وهذا بابٌ واسعٌ، وللعقل فيه مَجالٌ، وللاختلافِ فيه مَساغٌ،ولهذا أبلغوا الآياتِ المنسوخةَ إلى خمسِ مِائةِ آيةٍ.

The differences reported in the number of Abrogated verses is based on the difference in the meaning of Abrogation

Some of the narrations reported in the books of Tafseer concern the Abrogation of verses and in this regard two points should be kept in mind.

1- The Sahabah and Taabi'een would use the word 'Naskh' with another meaning and not that which is famous amongst the scholars of Usool. The meaning with which they used the word was closer to its literal meaning of modification.

Thus according to them 'Naskh' would refer to that verse whose qualities was modified by a verse that followed, the termination of a previous decree was mentioned, if the meaning was changed from easily comprehensible to incomprehensible, the meaning of a clause was explained to be supplementary, a general statement was made specific, the difference explained between the actual meaning and that to which it was compared and other similar aspects.

This is a very broad chapter, which is based upon one's understanding and has the possibility for differences, which is why they have enumerated the number of Abrogated verses to be five hundred.

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At times consensus has been made a sign of Abrogation

According to the technical definition, to say a verse has been Abrogated will only be considered as correct when the dates of the Abrogative and Abrogated are known but at times the latter scholars would use the consensus of the earlier scholars or of the majority of Ulama as a sign of Abrogation. Many Fuqahaa have adopted this practice. For example, in the verse,

﴿كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ﴾

"It has been made obligatory for you *(to make)* a bequest *(in your will)* that is just *(not more than one third of your wealth)* in favour of your parents and close relatives when *(the signs of)* death appears before any of you." (Surah Baqarah: 180)

On the contrary to use the consensus of the earlier scholars and Ulama as a sign of Abrogation is incorrect because in such instances in it possible that the connotation of a verse could be something other then what the consensus was made upon.

In essence the number of narrations regarding the Abrogation of verses is so numerous that it is impossible to reach its depths.

ربما يُجعل الإجماعُ علامةً للنسخ

والثانيةُ: أن الأصلَ فى بيانِ النسخِ بالمعنى الاصطلاحى هو معرفةُ تاريخِ النزولِ؛ ولٰكنهم ربما يجعلون إجماعَ السلفِ الصالحِ، أو اتفاقَ جمهورِ العلماءِ على شيءٍ علامةً للنسخِ، فيقولون به؛ وقد فعل ذلك كثيرٌ من الفقهاءِ؛ ويمكن أن يكونَ فى مِثْلِ هذه المواضعِ، ما تصدُق عليه الآيةُ غيرَ ما يَنطبِقُ عليه الإجماعُ.

وبالجملة: ففى الآثارِ التى تُنْبِىءُ عن النسخِ غَمْرٌ عظيمٌ، يصعب الوصولُ إلى غَورِهِ.

At times consensus has been made a sign of Abrogation

2- The basis of determining whether a verse is abrogated or not, according to the technical definition of 'Naskh' is recognising the dates that those verses were revealed. However the latter scholars would sometimes use the consensus of the earlier scholars or of the majority of Ulama as a sign of Abrogation. Many Fuqahaa adopted this route whereas it is possible that in such instances the actions scenario might be different from that on which consensus was made.

In essence the number of narrations regarding the Abrogation of verses is so numerous that it is impossible to reach its depths.

Diction

اَنْبَأَ فُلانًا الخبَر وبالخبر - To inform.

الغَمْرُ - A large amount of water, a large portion of the ocean. Its plural is غِمَارٌ and غُمورٌ

الغَوْرُ - Elevated land, Water flowing downhill.

غَارَ الماءُ يَغُوْرُ غَوْرًا - To go into the depths.

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Other aspects in the Tafseers of the Muhadditheen

The narrations reported by the Muhadditheen in their Tafseers concern other aspects as well besides the reasons for revelation, explanation of unfamiliar words, the Abrogative and Abrogated and the elucidation of the insinuations in the Quraan. For example, sometimes the Muhadditheen will mention the scholastic discussions of the Sahabah in their Tafseers, or their substantiations and examples derived from a particular verse. In a similar manner they will report if Rasulullaah ρ recited a particular verse as proof or if the underlying subject of a Hadeeth is related to a particular verse, and even if the Sahabah's and Rasulullaah's method of pronouncing a particular word is mentioned in a narration they will report it. The elucidation of this practice has been explained in the third lesson of the second chapter.

أمورٌ أُخَرُ يذكرونها فى التفاسير

وللمحدثين أشياءٌ أخرُ خارجةٌ عن هذه الأقسامِ، يوردونها أيضًا فى تفاسيرِهم، كمناظرةِ الصحابةِ رضى اللّٰه عنهم فى مسئلةٍ واستشهادِهم بآيةٍ، أوتمثيلِهم بآيةٍ من الآياتِ، أو تلاوةِ النبى صلى اللّٰه عليه وسلمْ آيةً من الآياتِ، أو روايةِ حديثٍ يوافق الآيةَ فى أصلِ معناها، أو طريقِ التلفظِ بالنقلِ عن النبى صلى اللّٰه عليه وسلم أو الصحابةِ رضى اللّٰه عنهم أجمعين.

Other aspects in the Tafseers of the Muhadditheen

Muhadditheen have a few additional aspects in this regard, besides what has already been mentioned. They also mention in their Tafseers the scholastic discussions of the Sahabah their substantiations from a particular verse and their citing a particular verse as an example or if Rasulullaah ρ recited a particular verse as proof, if the underlying subject of a Hadeeth is related to a particular verse and if the Sahabah's and Rasulullaah's method of pronouncing a particular word is mentioned in a narration.

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Lesson Two

The remaining important aspects of chapter four

In the first lesson of the fourth chapter Shah Sahib discussed important aspects regarding the narrations reported by the Muhadditheen in their Tafseers and in the second lesson he will discuss the remaining aspects of the Tafseers of the Muhadditheen.

Important points regarding the extraction of rulings

Among the many sciences of Tafseer is the extraction of Shar'ie rulings, which is also a very wide-ranging subject. The reason being that there is great difference in the understanding of

the insinuations and implications in each verse, between each individual, which in fact has occurred. In this regard there is not only differences of opinion in the subsidiary aspects of Deen but differences in the principles as well. For example, some recognise the implicit meaning as a Shar'ie proof while others do not. Some are regard every Muthlaq (unattached clause) as Muqayad (attached clause), others do not believe any aspect to be general, or believe that an order of the Quraan can be changed with Khabar Wahid or Qiyaas, while others regard it as impermissible. Like this there are many differences of opinion regarding the principles and philosophies related to Tafseer. **In fact the principles of Fiqh (Jurisprudence) of each of the four schools of thought differ from each other.**

Thus whoever will keep this point in mind will easily understand the differences found in various Tafseers regarding the extraction of rulings and will be conscious of its reality, which will result in him having no difficulties in his study of Tafseer.

Thereafter Shah Sahib states that Allaah Ta'ala has inspired him with the knowledge that rulings are extracted from the Quraan in ten different ways, which have a sequence. If one understands these ten ways then you would have acquired a unique method with which you will be able to judge these rulings. The details of these ten ways have been explained in Shah Sahib's famous book, 'Hujjatulaahil-Baalighah' under the chapter, 'Understanding the intended meaning of the Quraan', volume 1 page 136. Since this discussion is a little too complex and intricate for the average student, its details have been excluded. Those who desire further explanation on this subject should refer to the work of Hadhrat Moulana Mufti Saeed Ahmed Palanpoori (D.B) entitled, 'Rahmatullahil Waasi'ah', which is an Urdu commentary on 'Hujjatulaahil-Baalighah'.

الفصلُ الثانی

فی

بقیةِ لطائفِ هذاالبابِ

الكلامُ حولَ استنباطِ الأحكامِ:

ومن جملةِ ذلك: استنباطُ الأحكامِ ـــــ وهذا البابُ واسعٌ جدًّا، وللعقلِ مَجَالٌ فسيحٌ فی الاطلاع علی فَحَاوَی الآیاتِ، وإیماء اتِها، واقتضاء اتها؛ والاختلافُ بحذافیرِه حاصلٌ فیه؛ وقد ألقی اللّٰهُ تعالی فی رُوعِ الفقیرِ حَصْرَ الاستنباطاتِ فی عَشْرةِ أقسامٍ، والترتیبَ فیما بینها؛ وتلك المقالةُ میزانٌ عظیمٌ لوزنِ كثیرٍ من الأحكامِ المُسْتَنْبَطَةِ.

Lesson Two

The remaining important aspects of chapter four

Important points regarding the extraction of rulings

This subject is wide-ranging and there is an open field for understanding the implication and insinuation of verses. There are many differences among the scholars in this chapter. Allaah Ta'ala has placed in the heart of this unworthy individual the understanding that the extraction of rulings is divided into ten types in this regard. Allaah Ta'ala has also inspired me with their sequence. This is a huge scale with which one will be able to weigh these rulings.

Diction

مَجال - Parade ground, race-course.

جَالَ(ن) جَوْلاً وَجَوَلاَنًا فى المكانِ - To parade, to march.

حَذَافِيْر - This is the plural of حِذْفَار وحُذْفور which means all, complete, one will say "اَخَذَهُ بِحِذْفَارِهِ" which means he took all of it.

رُوْع - The black spot on one's heart, it actually refers to the heart itself. One would say, اَفْرِغْ رُوْعَكَ, which means keep your heart at ease.

فَحَاوَى - This is the plural of فَحْوىٰ which means object of the speech. One would say, فَحَايَفْحُوْ فَحْوًا بكلامِهِ الى كذا which means to hint at a particular subject through one's speech.

الإِيْماءُ - Insinuation. اَوْمَأَ اِيْمَاءً الى كذا to insinuate.

الاقتضاء - Necessity, requirement.

مقتضىٰ - That which is required by the speech and upon which the accuracy of the speech depends. For example, in the verse,

﴿وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيْرُ رَقَبَةٍ مُؤْمِنَةٍ اى مَمْلُوْكَةٍ﴾

"Whoever kills a Mu'min by mistake *(unintentionally)* has to set free a Mu'min slave."

This verse requires the word "مملوكة"(slave) as it is required by the verse because the act of "Setting free" requires that it be a slave.

According to the Fuqahaa (Jurists), besides those who follow the Hanafi school of thought, the meaning on which a speech implies is of two types,

1- Manthooq

2- Mafhoom

Manthooq refers to the explicit meaning to which a verse implies. For example, the verse,

﴿ فَلاَتَقُلْ لَهُمَا اُفٍّ ﴾

"Do not even tell them "Oof"!"

Explicitly implies that saying "Oof" to ones parents is strictly forbidden. This is the Manthooq (explicit meaning) of this verse.

Mafhoom refers to the implicit meaning to which a verse implies. Mafhoom is further divide into two categories,

A-Mafhoom Muwaafiq

B- Mafhoom Mukhaalif

Mafhoom Muwaafiq refers the implicit meaning which corresponds with the Manthooq. For example, the Mafhoom Muwaafiq of the above verse implies that it is forbidden to strike or hit one's parents. The scholars of the Hanafi school of thought refer to this as 'Dalaalatun Nas'.

Mafhoom Mukhaalif refers to the implicit meaning which contradicts the Manthooq.
For example, the Mafhoom Mukhaalif in the verse,

"A free man *(will be executed)* for *(murdering)* a free man."

*I*mplies that it is impermissible to execute a free man for murdering a slave. Scholars of the Hanafi school of thought do not consider the Mafhoom Mukhaalif.

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The reality of Towjeeh (explanation) and its levels

Among the sciences of Tafseer is Towjeeh (explanation) and even though the principles of Towjeeh was still not established in the time of the Sahabah, they still made Towjeeh in many places of the Quraan.

Towjeeh: **- Towjeeh means to solve the problems faced when trying to understand the words of the author.** This is an extensive subject. Scholars use Towjeeh in the commentaries of intricate books, by which their intelligence and proficiency can be gauged, and their ranks made known.

Since the reader’s level of understanding differs from person to person, the Towjeeh also differs. In fact it has many levels. The Towjeeh used for novice students will differ greatly from the Towjeeh used before more proficient scholars. The reason for this is that at times the questions which might arise in the mind of an expert scholar will not even cross the mind of a novice student. In fact the novice student might not even understand the question that might be raised as opposed to the questions that arise in the mind of the novice student, which the expert scholar has no problem in understanding. This is why those scholars who write commentaries for the more proficient scholars, keep their intellectual capabilities in mind

when making Towjeeh. Some scholars on the other hand make Towjeeh with the intellectual capabilities of all in mind, trying to address every question that could be raised so that every individual may benefit from their commentaries.

التوجيهُ في تفسيرِ القرآنِ الكريمِ

ومن جملةِ ذلك: التوجيهُ ـــــ وهو فنٌ كثيرُ الشُّعَبِ، يستعملُه الشراحُ في شرحِ المتونِ، ويُختبَرُ به ذكائُهم، ويَظهرُ به تفاوتُ درجاتِهم.

وقد تكلَّم الصحابةُ رضي الله عنهم ـــــ وإن لم تكن أصولُ التوجيهِ منقَّحةً في عصرِهم ـــــ في توجيهِ الآياتِ الكريمةِ، وأكثروا منه.

وحقيقةُ التوجيهِ: أنه إذا وقعت صعوبةٌ في فهمِ كلامِ مؤلِّفٍ، يَقِفُ الشارحُ هناك، فيحُلُّ تلك الصعوبةَ.

ولمالم تكن أذهانُ قُرَّاءِ الكتابِ في مرتبةٍ واحدةٍ، لم يكن "التوجيهُ" أيضًا في مرتبةٍ واحدةٍ؛ فالتوجيهُ بالنسبةِ إلى المبتدئين غيرُ التوجيهِ بالنسبة إلى المنتهين: إذربما يخطرُ ببالِ المنتهي صعوةُ فَهْمٍ، فيحتاجُ إلى حلِّها، والمبتدي غافلٌ عنها، بل لا يقدرُ أن يُحيطَ بها؛ وكثيرٌ من الكلامِ يستصعبُه المبتدي، ولا يحصلُ في ذهن المنتهي شيءٌ من الصعوبةِ هناك؛ فالذي أحاط بجوانبِ العقولِ، يراعي حالَ جمهورِ القراءِ، ويتكلمُ على قدرِ عقولِهم.

The reality of Towjeeh (explanation) and its levels

Among the sciences of Tafseer is Towjeeh. This discipline has many branches. The commentators use it in the explanation of the actual text of books. Through Towjeeh one is able to gauge their proficiency and differentiate between them.

The Sahabah have made, even thought the principles of Towjeeh had not yet been established as yet, the Towjeeh verses of the Quraan and done so many times. The reality of Towjeeh is that when one faces difficulty in understanding the words of the author, the commentator steps in and solves this difficulty.

Since the minds of those who read the books are not at the same level, the Towjeeh made with the novice student in mind is different from that made for the proficient scholar. The

reason being that at times the expert scholar might have difficulty in comprehending a certain aspect, for which he will seek a solution, whereas the mind of the novice scholar might not have even reached that far and cannot comprehend what is being discussed. While at times the novice scholar might have difficulty in understanding a certain text, whereas the expert scholar has no difficulty at all. Thus those who wish to appeal to all keep in mind the level of understanding of all individuals and discuss aspects in accordance with their understanding. (i.e. they address the questions that might be raised in the minds of novice and expert students alike.)

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The best explanations

In the previous text Shah Sahib explained the meaning of Towjeeh and its levels as an introduction and now he will make Towjeeh of the five sciences.

1- The verses of debate: - **This refers to those verses which refute the deviant sects.** The best Towjeeh in this regard is that the Mufassir should clearly explain the false beliefs, practices and customs of these deviant sects and thereafter distinctly explicate the refutation of it. This is why Shah Sahib firstly made known the beliefs and practices of the deviant sects in the first lesson of the first chapter of this book and then mentioned the various methods in which the Noble Quraan refutes them.

2- The verses of Ahkaam: - **This refers to those verses which make mention of Ahkaam.** The best Towjeeh in this regard is to explain the various laws in this regard and clarify the benefits and advantages of its various clauses that is whether or not it is an excusatory clause or supplementary clause. For example, in the verse,

﴿وَاِذَا ضَرَبْتُمْ فِىْ الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ﴾

"When you travel *(more than 88 km)* on earth *(for whatever purposes)*, there is no sin on you should you shorten *(reduce)* your Salaah if you fear." (Surah Nisaa: 101)

The best Towjeeh will be for the Mufassir to explain all the scenarios in which one may shorten his Salaah and then clarify that the clause of "اِنْ خِفْتُمْ" is not excusatory but supplementary.

3- The verses which mention the favours of Allaah: - The best Towjeeh in this regard is for the Mufassir to clearly highlight all the favours of Allaah Ta'ala and specify who has been favoured with them. For example, in the verse,

﴿وَاذْكُرُوْا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِى الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ، فَاٰوٰكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ، وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ﴾

"*(O Muslims)* Remember the time when you were few *(in number in Makkah)* and regarded as weak on earth *(because of which you were oppressed)*. You feared that people would wipe you out, then Allaah granted you a station *(in Madinah)* strengthened you with His assistance *(when the angles assisted you in the battle of Badr)* and sustained you with pure things *(spoils of war)* so that you could be grateful." (Surah Anfaal: 26)

The best Towjeeh would be for the Mufassir to highlight the favours of Allaah Ta'ala mentioned in this verse and then explain who was granted these favours.

4- The verses which mention the punishment and reward of Allaah: - The best Towjeeh in this regard is for the Mufassir to explain the link and connection which these incidents have with each other. For example, in the verse,

﴿ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ﴾

"*(O Jews remember the time)* When *(after requesting Moosa υ to ask Allaah who had committed a murder)* Moosa υ said to His people, Verily Allaah commands you to slaughter a bull." (Surah Baqarah: 67)

where the Bani Israa'eel were ordered to slaughter a bull the best Towjeeh would be to explain that this order is associated with the incident where an innocent person was murdered and the Bani Israa'eel were in doubt as to who his killer was.

Another excellent Towjeeh would be to elaborate a little on those incidents which the Quraan refers to, examples of this sort have been explained in the end of the first chapter.

5- Those verses which discuss the events of death and what transpires after death: - The best Towjeeh in this regard is to exemplify the conditions of these scenarios and clearly explain them. The details of this has already been mentioned in the second lesson of the first chapter.

فعمدةُ التوجيهِ:

● في آياتِ الجَدَلِ: تحريرُ مذاهبِ الفِرَقِ الباطلةِ، وتنقيحُ وجوهِ الإلزامِ.

●وفي آياتِ الأحكامِ: تصويرُ صورةِ المسئلةِ، وبيانُ فوائدِ القيودِ، من الاحترازِ أو غيرِه.

●و في آياتِ التذكيرِ بآلآءِ اللهِ: تصويرُ تلك النِّعَمِ وبيانُ مواضِعِها الجزئيةِ.

●وفي آياتِ التذكيرِ بأيامِ اللهِ: بيانُ ترتُّبِ بعضِ القِصَصِ على البعضِ، وإيفاءُ حقِّ التعريضِ الذي يَرِدُ في أثناءِ سَرْدِ القصةِ.

●وفي التذكيرِ بالموتِ وما بعدَه: تصويرُ تلك الأمورِ، وتقريرُ تلك الحالاتِ.

The best Towjeeh

- In the verses of debate is to highlight the false beliefs and practices of the Deviant sects and clearly explain the manner in which they were refuted.

- In the verses of Ahkaam is to clarify the various laws in this regard and explain the benefits of the various clauses, i.e. whether it is excusatory or supplementary.

- In the verses which mention the favours of Allaah is to highlight the favours of Allaah and identify those who were favoured with them.

- In the favours which mention the punishment and reward of Allaah is to mention the link of each incident with the other and do full justice to the incidents which are mentioned between them.

- In those verses which discuss the events of death and what transpires after death is to clearly highlight these events and explain them.

Diction

حَرَّرَ الكتابَ - To write correctly and beautifully.

حَرَّرَ المعنى - To phrase accurately.

الجَدَلُ - Argue. جَدِلَ الرجلُ(س) جَدَلاً - To be extremely argumentative.

نَقَّح الكلامَ تَنْقِيْحًا - To correct, to rectify, to make clear.

صَوَّرَهُ تَصْوِيْرًا - To exemplify, to personify, to explain precisely and clearly.

سَرَد الحديثَ (ن ض) سَرْدًا - To explain precisely.

قَرَّرَ الكلامَ تَقْرِيْرًا - To clarify, to elucidate.

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Other forms of Towjeeh

Besides the forms of Towjeeh mentioned above there are other forms of Towjeeh,

1- To provide a closer meaning for that which does not correlate, and is beyond the understanding of the general reciter.

2- To eliminate contradiction between two proofs, two insinuations or between a logical and reported proof.

3- To differentiate between two similar things.

4- To equate two different things.

5- To clarify the fulfilment of a promise to which verse refers.

6- To explain how Rasulullaah ρ practiced upon an order given to him in the Noble Quraan and how he explained it.

Examples of a few of these forms of Towjeeh as well as further elaboration has already been mentioned in the third lesson of the second chapter.

The summary of all this is that in the Tafseers of the Sahabah they have made Towjeeh of many verses. The rights of Towjeeh will only be fulfilled when the Mufassir explains the reason for the difficulty in comprehension and thereafter solve this difficulty, and after doing so he needs to gauge his Towjeeh and solution with fairness to ascertain how correct it is.

أنواعُ التوجيه:

ومن فنونِ التوجيهِ:

١ ـ تقريبُ ما كان بعيدا عن الفَهْمِ، بسببِ عدمِ الأُلفةِ به.

٢ـ ودفعُ التعارضِ بين الدليلين، أو التعريضين، أو فيما بين المعقولِ والمنقولِ.

٣ـ والتفريقُ بين الملتَبِسَيْن.

٤ ـ والتطبيقُ بين المختلفَين.

٥ـ وبيانُ صدقِ الوعدِ الذى أشيرَ إليه فى الآيةِ.

٦ـ وبيانُ كيفيةِ عملِ النبى صلى الله عليه وسلم بما أُمِرَ به في القرآنِ العظيمِ.

وبالجملةِ: فالتوجيهُ كثيرٌ فى تفسيرِ الصحابةِ؛ ولايُقْضَى حقُّه حتى يُبَيِّنَ المفسرُ وجهَ الصعوبةِ مفصلاً، ثم يتكلمُ فى حَلِّ الصعوبةِ بالتفصيلِ، ثم يَزِنُ تلك الأقوالَ وزنا عَدْلاً.

Other forms of Towjeeh

Among the branches of Towjeeh is,

1- To provide a closer meaning for that which does not correlate.

2- To eliminate contradiction between two proofs, two insinuations or between a logical and reported proof.

3- To differentiate between two similar things.

4- To equate two different things.

5- To clarify the fulfilment of a promise to which verse refers.

6- To explain how Rasulullaah ρ practiced upon an order given to him in the Noble Quraan.

In essence Towjeeh has been practiced in abundance in the Tafseers of the Sahabah and the rights of Towjeeh cannot be fulfilled until the Mufassir explains the reason for the difficulty and thereafter provide a detailed explanation in solving it, after which he will gauge it with fairness.

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Extremism of the Mutakalimeen

To explain the meaning of the Quraan, wherever one is faced with difficulty in comprehension, is the responsibility of the Mufassir and a successful Mufassir is he who solves all difficult aspects. On the contrary the extremism carried out by the Mutakalimeen in the explanation of unclear verses of the Quraan and commentary of the attributes of Allaah Ta'ala is not correct. The correct approach is that of Imaam Maalik, Sufyaan Thouri, Abdullaah bin Mubarak and other earlier scholars, who said that we should have Imaan on it and not delve into its interpretation and detail. It is mentioned that when Hadhrat Umie Salamah τ was asked about "استواء" she replied, "The literal meaning of "استواء" is known but its characteristic is not. To bring Imaan upon it is compulsory and to ask about it is Bid'at (innovation)." When Imaam Maalik (A.R) was asked about "استواء" he gave a similar reply to that of Hadhrat Umie Salamah τ and added, "Whoever will ask me about this again, I will sever his head from his body." ('Al-Ownul Kabeer')

غلوُّ المتكلمين

وأما غُلُوُّ المتكلمين فى تأويلِ المتشابهاتِ وبيانِ حقيقةِ الصفاتِ، فليس هذا من مذهبى، بل مذهبى مذهبُ مالكٍ والثورىِ وابنِ المباركِ وسائرِ المتقدمين؛ وهو: إمرَارُ المتشابهاتِ على ظواهرِها، وتركُ الخوضِ فى تأويلِها.

Extremism of the Mutakalimeen

As far as the extremism of the Mutakalimeen is concerned regarding the interpretation of unclear verses and the explanation of Allaah's attributes, then this is not my viewpoint. Instead my viewpoint is the same as that of Imaam Maalik, Sufyaan Thouri, Abdullaah bin Mubarak and the other earlier scholars and that is, "to bring Imaan upon it and not delve into its interpretation."

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To dispute using the Noble Quraan

Just as extremism in the interpretation of unclear verses and explanation of Allaah Ta'ala's attributes is incorrect so too is disputing the established laws of the Noble Quraan, and trying to prove the legitimacy of one's school of thought and the inaccuracy of others by formulating ways of refuting the proofs those schools deduce from the Quraan. The reason being that it is highly possible that this will fall under "تدارؤ القران" (To create contradictions in the Quraan), which is Haraam (forbidden) because of the following Hadeeth of Rasulullaah ρ. Hadhrat Abdullaah bin Amr τ narrates,

سَمِعَ النبیُ صلی اللّٰہ علیہ وسلم قومًا یَتَدَارَؤُنَ فی القرانِ ،فقال:
انما ھلك مَن کان قبلکم بھذا، ضربوا کتابَ اللّٰہ بعضَہ ببعضٍ
وانما نزل کتابُ اللّٰہ یُصَدِّقُ بعضُہ بعضًا، فلا تکذبوا بعضَہ
ببعضٍ، فما علمتم منہ فقولوا، وما جھلتم فکِلوہ الی عالِمہ

"Rasulullaah ρ heard a few people arguing (creating contradictions) about the Quraan. Rasulullaah ρ then said, "The nations before you were destroyed because of this by contradicting one verse of the Book of Allaah with another whereas the Book of Allaah was revealed such that one part of it supports the other, therefore you should not refute one part of it because of another. Instead you should bring Imaan in that portion which you know and hand over the other portion to those who know it." ('Mishkaat' page 35)

In explanation of this Hadeeth, Shah Sahib writes in 'Hujjatulaahil-Baalighah',

یحرُم التدارُؤ بالقرآن، وھو ان یستدلَ واحدٌ بآیة ، فیردہ آخرُ بایة
اُخری، طلبا لاثباتِ مذھب نفسہ، وھدمِ وضع صاحبِہ، اوذھابا الی
نصرةِ مذھبِ بعض الائمة علی مذھبِ بعض، ولایکون جامعُ الھِمَّةِ
علی ظھور الصواب، والتدارُؤُ بالسنة مثلُ ذلك

" "تدارؤ القران" is Haraam, and that is when a person substantiates from one verse and another refutes his substantiation with another, in order to prove the legitimacy of his school of thought and the inaccuracy of others or to aid the stance of one Imaam against another and the purpose of his efforts is not to acquire reward. To contradict the Hadeeth with each other also is Haraam (forbidden)." (page 172)

In essence to contradict one proof of the Quraan with another and to refute a substantiation from it with another is incorrect. Instead it is compulsory to search for the true meaning of the verse and make it your doctrine regardless of whether it conforms to your school of thought or not.

الجدالُ فى القرآنِ

والنِزاعُ فى الأحكامِ المستنبطةِ، وإحْكامُ مذهبِ نفسِه، وهَدْمُ مذهبِ الآخرين،والاحتيالُ لدفعِ الأدلةِ القرآنيةِ،كلُّ ذلك ليس بصحيحٍ عندى، وأخشىٰ أن يكونَ ذلك من قبيلِ " التَّدَارُؤُ بالقرآنِ" وإنما اللازمُ أن يَطْلُبَ مدلولَ الآياتِ، ويتخذَه مذهباله، سواءٌ ذهب إليه الموافقُ أو المخالفُ.

To dispute using the Noble Quraan

To dispute regarding the substantiated Ahkaam and stress upon one's own school of thought while criticizing others, and formulating ways to disprove the substantiations from the Quraan, are all incorrect according to me. I think it is highly possible that this could fall under "تدارؤ القران". To search for the true meaning of the verse and make it your doctrine regardless of whether it conforms to your school of thought or not is compulsory.

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An important advice regarding the diction of the Quraan

The diction of the Quraan should not be sought in common dictionaries. Instead one should research and study the usage of those words in the language of the earlier Arabs. In addition one should rely entirely upon the testimony and opinions of the Sahabah and Taabi'een in this regard.

لغةُ القرآنِ

وأما لغةُ القرآنِ فينبغي أخذُها من استعمالاتِ العربِ الأولين، وأن يعتمدَ كلّيًّا على آثارِ الصحابةِ والتابعين رضى اللّٰه عنهم.

Diction of the Quraan

One should research and study the usage of those words in the language of the earlier Arabs and one should rely entirely upon the testimony and opinions of the Sahabah and Taabi'een in this regard.

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An important advice regarding grammatical sequence and extraordinary research in this regard

There has been a huge shortcoming in researching the grammatical sequence of the Quraan. The reason for this shortcoming is that a group of Mufassireen have held so steadfast to the opinion of the grammarian **Sibuway** that if any verse of the Quraan does not fit upon the findings of Sibuway, they provide an alternate interpretation for the verse regardless of how far-fetched it might be. This is absolutely incorrect. **The correct method is that the opinion which is most fitting and corresponds the most with the preceding and following verses should be implemented,** whether it is the opinion of Sibuway or Faraa.

In addition it should be noted that the general laws of grammar have not been adhered to in some verses. For example, in the verse,

﴿وَالْمُقِيْمِيْنَ الصَّلاَةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ﴾

"They are the ones who *(regularly)* establish Salaah and pay Zakaat." (Surah Nisaa: 162)

According to the laws of grammar this should have been,

﴿ وَالْمُقِيْمُوْنَ الصَّلٰوةَ ﴾

Similarly in the verse,

﴿اِنَّ هٰذَانِ لَسَاحِرَانِ﴾

"These *(Moosa υ and Haroon υ)* are but two magicians." (Surah Taahaa: 63)

According to the laws of grammar it should have been,

اِنَّ هَذَيْنِ

Also the verse in Surah Maa'idah,

﴿ اِنَّ الَّذِيْنَ آمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصَّابِئُوْنَ﴾

"Verily those who have Imaan *(like the Muslims)*, the Jews, the Saabi'een." (Surah Maa'idah: 69)

According to the laws of grammar it should have been,

والصَّابِئِيْنَ

Regarding these verses of Hadhrat Uthmaan τ says,

سَتُقِيْمُهَا الْعَرَبُ بِأَلْسِنَتِهَا

"Very soon the Arabs will correct this with their speech."

According to Shah Sahib this comment of Hadhrat Uthmaan τ means that to go against the common usage and articulation is in itself one form of usage. It is mentioned that the earlier Arabs would construct such sentences in their sermons and general conversations that would go against the laws of grammar. For example, the following Hadeeth of Rasulullaah ρ in 'Muslim',

اِنَّ مِنْ اَمَنِّ النَّاسِ عَلَيَّ فِى صحبتِهِ و مالِه
ابو بكر (مشكوٰة شريف ص ۵۵۴)

"The most generous of people to me with their wealth and company is Abu Bakr."

In this Hadeeth "ابو بكر" is the noun of "اِنَّ" yet it is Marfoo'a, which is against the well-known law of Arabic grammar. Similarly when Rasulullaah ρ awarded Tameem Daari τa piece of land Hadhrat Ali τ said,

شَهِدَ بِهٖ ابو بكر بنُ ابو قُحافةَ وعلى بنُ ابو طالب ومعايةُ بنُ ابو سفيان

"Abu Bakr bin Abu Quhaafah, Ali bin Abu Taalib and Muawiyah bin Abu Sufyaan were witnesses to it." ('Mishkaat' page 554)

In this statement even though Abu Quhaafah, Abu Taalib and Abu Sufyaan are Mudhaaf Ilayh (pronouns) they are Marfoo'a, which is against the well known law of Arabic grammar.

Since the Quraan was revealed in accordance with the diction of the earlier Arabs, it is highly possible that sometimes the letter "ي" will be mentioned in place of a "و", a "و" in place of "ي", a singular word in place of dual and feminine in place of masculine. Therefore " مقيمين الصلوة" should be regarded as Marfoo'a and its Tafseer made in accordance whereas "اِنَّ هذان" and "وَصَّاءِبُوْنَ" should be regarded as Mansoob and its Tafseer made in accordance because this is the preferred opinion.

نحوُ القرآن

وقد وقع فى نَحْوِ القرآن خللٌ عجيبٌ، وهو أن طائفةً من المفسرين اختاروا مذهبَ سيبويهِ، فيؤولون كلَّ ماخالف مذهبَه، وإن كان التأويلُ بعيدًا؛ وهذا لايصحُ عندى، بل ينبغى اتباعُ الأقوى، والأوفقِ بالسِياقِ والسِباقِ، سواءٌ كان مذهبَ سيبويهِ أو مذهبَ الفَرَّاءِ.

وقد قال عثمانُ بن عَفَّانَ رضى الله عنه فى مِثْلِ قولِه تعالى:﴿وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ﴾:"سَتُقِيْمُهَا العربُ بأَلْسِنَتِهَا"؛ وتحقيقُ هذه الكلمةِ عندى: أن مخالفةَ التعبيراتِ المشهورةِ أيْضًا تعبيرٌ صحيحٌ؛ وكثيرا ما يتفقُ للعربِ الأولين: أن يجرىَ على ألسنتِهم فى أثناءِ الخُطَبِ والمحاوراتِ ما يخالفُ القاعدةَ المشهورةَ؛ ولما نزل القرآنُ الكريمُ بلغةِ العربِ الأولين ، فلا عجبَ: أن جاءتِ "الياءُ" فى موضعِ "الواوِ" أحيانا، أو وقع المفردُ مقامَ التثنيةِ، أو ورد المؤنثُ مقامَ المذكرِ؛ فالمحقَّقُ عندى: أن يُفسَّرَ "والمقيمين الصلاة" بمعنى المرفوعِ ، والله أعلم.

Grammar of the Quraan

There is an astonishing shortcoming in the grammar of the Quraan, which is that a group of Mufassireen have adopted the standpoint of Sibuway. (In doing so) They re-interpret every verse that goes against the opinion of Sibuway, even though the interpretation might be far-fetched. In my opinion this is not correct but the appropriate manner is to follow that which corresponds the most with the previous and following verses, whether it be the opinion of Sibuway or Faraa.

Hadhrat Uthmaan τ has said regarding verses such as "مقيمين الصلوة", "Very soon the Arabs will correct this with their speech." The meaning of this statement of Hadhrat Uthmaan τ according to me is that to go against the common usage is in itself one form of usage. It just so happens that the earlier Arabs happened to have done this that in their sermons and general conversations such statements were uttered which go against the general laws of Arabic grammar. Since the Noble Quraan was revealed in accordance with the diction of the earlier Arabs then it is not at all surprising that at times the letter "ي" appear in place of the letter "و", or singular in place of dual and feminine in place of masculine. Therefore it is my opinion that
"مقيمين الصلوة" should be accepted as Marfoo'a and its Tafseer made in accordance. *And Allaah knows best.]*

σ σ σ σ

The reality of Ilmul Ma'aani (study of expression) and Ilmul Bayaan (figures of speech) in Tafseer

Since Ilmul Ma'aani (study of expression) and Ilmul Bayaan (figures of speech) was not compiled in the lifetime of the Sahabah and Taabi'een but much later, those points with which the majority of the Arabs are acquainted an is prevalent amongst them, is accepted in the Tafseer of the Noble Quraan. As far as those points is concerned, which only those having deep insight can understand, it is not desired in the Tafseer of the Quraan.

علمُ المعانى والبيان

وأما المعانى والبيانُ فهو علمٌ حادثٌ بعدَ انقراضِ عصرِ الصحابةِ والتابعين رضى اللّٰه عنهم. فما كان منه مفهوما فى عرفِ جمهورِ العربِ فهو على الرأسِ والعينِ؛ وأما ماكان منه مخفيا لايدركُه إلا المتعمقون من أربابِ الفنِ، فلا نسلمُ أنه مطلوبٌ فى القرآنِ الكريمِ.

Ma'aani (study of expression) and Ilmul Bayaan (figures of speech)

These are such sciences which were compiled after the eras of the Sahabah and Taabi'een, therefore whatever is known amongst the majority of the Arabs is recognized. As far as those aspects are concerned which only those having deep insight can understand, we do not accept that it is desired in Tafseer.

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The reality of the explanations of the Sufiyaa

Just as those points of Ilmul Ma'aani and Ilmul Bayaan are accepted which are well-known amongst the Arabs and those that are not well-known are undesired in Tafseer so too those laws and explanations of Tasawwuf (Mysticism) which are recognised by the majority of the Fuqahaa are accepted in Tafseer. The status of such explanations are the same as those rulings which the Fuqahaa derive from the Quraan. On the contrary those laws and explanations which have been derived from other methods besides those that are recognised by the Fuqahaa, are not desired in Tafseer. The reason for this is that these points or explanations do not exclusively elucidate the meaning of the Quraan. Instead it is a combined elucidation of both the unique spiritual state of the seeker (Saalik) or mystic and the meaning of the Quraan, which he happens to be inspired with while hearing the Quraan. Its example is the same as when a lover hears the stories of Layla and Majnoon, and then remembers his beloved and his life story.

إشاراتُ الصوفيةِ
وأما إشاراتُ الصوفيةِ واعتباراتُهم فإنها ليست فى حقيقةِ الأمرِ من علمِ التفسيرِ؛ بل يحدُث عند استماع القرآنِ الكريمِ أشياء فى قلبِ السالكِ، وتتولّد تلك الأشياءُ فى قلبِه بينَ النظمِ القرآنى، وبينَ الحالةِ التى يتَّصفُ بها، أو بين المَعرفةِ التى يَمْلِكُها؛ كَمَثَلِ رجلٍ يسمعُ قصةَ ليلى والمجنونِ، فيتذكر عشيقَتَه، ويستعيد الذكرياتِ التى كانت بينَه وبينَها.

Insinuations of the Sufiyaa

As far as the explanations and details of the Sufiyaa are concerned, it is not an actual subject in the science of Tafseer. Instead when a seeker (Saalik) is inspired while reciting the Quraan, that inspiration is a combination of the meaning of the Quraan and the spiritual state that he might be in at that time or the state of recognition that he has reached. His example is like that person who hears the stories of Layla and Majnoon, and thereafter remembers his own beloved, after which he reminisces over the memories between him and his beloved.

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The science of I'etibaar and its reality

The literal meaning of I'etibaar is to cross, to traverse, to move forward, to move from one point to the other, and its technical definition is to derive a point from the reported texts due to its compatibility, by a means other than that which is considered as reliable by the majority of the Fuqahaa. Hadhrat Moulana Ashraf Ali Thanwi (A.R) writes in 'Masaa'ilis Sulook',

مَسَائِلُ التصوفِ قِسْمَانِ: قسمٌ دَلَّ عليه القرآنُ بوجوهِ الدلالاتِ المعتبرةِ عندِ اهل العلم والاجتهاد تنصيصًا، ويُسَمّٰى تفسيرًا واستِنْباطًا ويُسَمّٰى فِقْهًا.....

...... وقسمٌ لادلالة للقرآن عليه بعينه، ولا على ما يشاركُه فى العلة الشرعية، لكن له دلالة على ما يناسبه بنحوٍ مِنَ المناسبة، ويُسَمّٰى "اعتبارا"

"The laws of Tasawwuf are of two types, the first being those that the Quraan establish in a manner that is regarded as reliable by the Fuqahaa, and by analysing the reported texts. This is called Tafseer and substantiation as well as Fiqh. The second being those that are not established by the Quraan nor is there anything which resembles it in Shariaat except that there is a proof of its compatibility to a certain extent. This is called I'etibaar." (On the authority of 'Ownul Kabeer')

After this one should take note that those laws of Tasawwuf which have been derived from means which other than those which are considered as reliable, due to its compatibility, is undoubtedly permitted in Shariaat, even though it might not be desired in Tafseer. The reason for this is that Rasulullaah ρ regarded the science of I'etibaar as reliable and Rasulullaah ρ himself adopted this path in order for the inheritors of the Ambiyaa to do the same and thereby make known the knowledge with which they are inspired.

For example, the Rasulullaah ρ used the following verse,

﴿فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى﴾

"As for the one *(Mu'min)* who gives *(charity to the needy)*, who has Taqwa *(fears Allaah)*."
(Surah Lail: 5)

as an example of Taqdeer (fate), whereas this verse means that whoever will spend in the path of Allaah, fears Allaah and testifies to the truth, will be shown the path of Jannat by Allaah Ta'ala and whoever does not spend in the path of Allaah, does not fear Allaah and denies the truth, Allaah Ta'ala will show him the path to Jahannam.

However through the science of I'etibaar one will discover that Allaah Ta'ala has created every person for a specific purpose and specific position, and Allaah Ta'ala will inspire him with this purpose and will aid him in reaching the position for which he was created, whether he realises this or not. From this angle the verse has a close link to the aspect of Taqdeer, which is why Rasulullaah ρ recited this verse as a proof of Taqdeer.

The verse,

﴿وَنَفْسٍ وَمَاسَوّٰاهَا، فَأَلْهَمَهَا فُجُوْرَهَا وَتَقْوَاهَا﴾

"By the soul and the One Who perfected it and then inspired it with *(showed the soul all that entails)* evil and *(all that entails)* piety *(so that it may choose the path it wishes to follow)*.
(Surah Shams: 7,8)

also has a close link to the aspect of Taqdeer, even though the meaning with which the verse has been said is that Allaah Ta'ala has awarded man the ability to distinguish between right and wrong. However since this verse resembles the first and fourth stages of Taqdeer it is permissible to use this verse as a proof of Taqdeer. Shah Sahib has mentioned there to be five stages of Taqdeer in his book 'Hujjatulaahil-Baalighah' under the heading "Imaan on Taqdeer", the details of which have been explained in 'Rahmatulaahil-Waasi'ah'. The first stage is when there was nothing in existence besides Allaah Ta'ala and He decided to create the universe in the best possible way. At that time the details of everything were decided by Allaah Ta'ala. All the details of virtue and sin were decided by Allaah Ta'ala at that time. Creation of "Surat Amaliyah" refers to this scenario.

The fourth stage of Taqdeer is when the soul is about to be placed inside the body, at that time Taqdeer comes into play for the fourth time. The Hadeeth of Hadhrat Ibn Mas'ood τ, which is reported under the chapter of Taqdeer in 'Mishkaat', mentions that at that time the

angles write down four things, the first being whether the child will be immoral or pious. At that time the aspects of virtue and sin are vaguely revealed. In essence since this verse resembles both these stages, thus to use this verses as proof of Taqdeer is correct.

Note: - Rasulullaah ρ using both these verses as proofs for Taqdeer has been reported in 'Mishkaat' under the heading of Taqdeer, page 20.

فنُ الاعتبار

وهُنا فائدةٌ مهمةٌ، ينبغي الاطلاعُ عليها، وهي: أن النبي صلى اللّٰه عليه وسلم جَعَلَ "فنَ الاعتبارِ" معتبرًا، وسلَكَ ذلك المنهجَ ليكونَ سنةً لعلماءِ الأمةِ، وفتحًا لبابِ العلومِ الموهوبةِ لهم:

● كما أن النبي صلى اللّٰه عليه وسلم تمثَّلَ بقولِه تعالى: ﴿فَأَمَّا مَنْ اَعْطَى وَاتَّقَىْ﴾ في مسئلةِ القدرِ، وإن كان منطوقُ الآيةِ: أن من عَمِلَ بهذه الأعمالِ نُهديه إلى طريقِ الجنةِ والنعيمِ، ومن عمل بضدِها نفتحُ له طريقَ النارِ والتعذيبِ؛ ولكن يمكن أن يُعلمَ بطريقِ" الاعتبارِ": أن اللّٰه تعالى خلق كلَّ أحدٍ لحالةٍ خاصةٍ، ويُجرى عليه تلك الحالةَ من حيث يدرى أولا يدرى؛ فبهذا الاعتبارِ كان لهذه الآيةِ الكريمةِ ارتباطٌ بمسئلةِ القدرِ.

● وكذلك قولُه تعالى: ﴿وَنَفْسٍ وَّمَا سَوَّاهَا، فَأَلْهَمَهَا فُجُوْرَهَا وَتَقْوَاهَا﴾ فالمعنى المنطوقُ لهذه الآيةِ الكريمةِ: أن اللّٰه تعالى عرَّف كلَّ نفسٍ بالبر والإثم؛ ولكن لما كانت بين خلقِ الصورةِ العلميةِ للبرِ والإثمِ، وبين البر والإثم الموجودَيْنِ بالإجمال وقتَ نفخِ الروحِ مشابهةٌ فيمكن الاستشهادُ بهذه الآيةِ في مسئلةِ القدرِ أيضًا من طريقِ الاعتبارِ؛ واللّٰه أعلم.

The science of I'etibaar

Here there is an important benefit, which is only appropriate that one be aware of, and that is that Rasulullaah ρ has made the science of I'etibaar reliable and Rasulullaah ρ himself has adopted this path so that it may become a practice for the Ulama of the Ummat and be a means of opening the door for inspired knowledge.

Just as Rasulullaah ρ used the verse, "As for the one *(Mu'min)* who gives *(charity to the needy)*, who has Taqwa *(fears Allaah)*." as proof for Taqdeer even though the meaning of this verse is that whoever will carry out these deeds will be shown the path of Jannat and whoever will not carry out these deeds will be shown the path of punishment and fire. However through I'etibaar we are able to discern that Allaah Ta'ala has created every person for a specific purpose and Allaah Ta'ala keeps him on this purpose, whether he is aware of it or not. Thus from this regard the verse has a close link to Taqdeer.

Similarly the verse, "By the soul and the One Who perfected it and then inspired it with *(showed the soul all that entails)* evil and *(all that entails)* piety *(so that it may choose the path it wishes to follow)*." also has a close link to Taqdeer. The reason for this is that the purpose of this verse is to point out that every man has been shown the path of virtue and sin which resembles the time when the "Surat Amaliyah" was created and the virtue and sin that one is vaguely shown before the soul is enters the body. Thus to use this verse as a proof of Taqdeer is also correct, through the science of I'etibaar. *And Allaah knows best.*

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Lesson Three

'Gharaaib Quraan'

"Gharaaib" is the plural of "Ghareebah", which means rare, extraordinary. 'Gharaaib Quraan' refers to the extraordinary verses and Surahs of the Quraan regarding which special mention and virtues have been pointed out in Hadeeth. One should understand that the 'Gharaaib Quraan' have many categories,

1- In the science pertaining to the favours of Allaah the extraordinary verses or Surahs are those which particularly mention the attributes of Allaah Ta'ala, such as Aayatul Kursi, Surah Ikhlaas, the last three verses of Surah Hashar and the third verse of Surah Mu'min.

2- In the science pertaining to the punishment and reward of Allaah Ta'ala the extraordinary verses or Surahs are those which discuss an amazing event, such as the incident of the sleepers in the cave which has been referred to as "عَجَبًا", or a known incident is described in detail, such as the story of Hadhrat Yusuf υ, which is referred to as "احسن القصص", or such an incident was described that is full of lesson and moral, such as the incident of Hadhrat Moosa υ and Khidr, regarding which Rasulullaah ρ said, "My desire is for Hadhrat Moosa υ to have had patience so that Allaah Ta'ala could inform us more about them."

3- In the science pertaining to death and what transpires after death the extraordinary verses or Surahs are those which mention the events of Qiyaamah. It is for this reason that Rasulullaah ρ has said, "Whoever wishes to visualize the events of Qiyaamah should read Surah Takweer, Surah Infitaar and Surah Inshiqaaq."

4- In the science pertaining to Ahkaam the extraordinary verses are those which mention the boundaries of Shariaat and unique tenets of Deen. For example the second verse of Surah Noor which mentions the punishment of one hundred lashes for the crime of fornication, verse 228 of Surah Baqarah which mentions the period of waiting for a divorcee of three

menstrual cycles, the eleventh, twelfth and last verses of Surah Nisaa which mention the laws of inheritance.

5- In the science pertaining to debate the extraordinary verses are those which clearly mention the deviations and refutation of them. For example in refutation of the divinity of Isa υ Allaah Ta'ala says in verse 75 of Surah Maa'idah,

"Both of them used to eat food."

Mufassir of the Quraan Allaamah Shabbier Ahmed Uthmaani (A.R) wrote under the commentary of this verse,

"This is a weighty and clear proof which both the common man and scholar can understand, that eating is contradicts the quality of divinity." ('Fawaaid Uthmaani')

Similarly extraordinary verses in the science of debate are also those which have explained the deviations of the wayward sects through a logical example, for example,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِىْ اسْتَوْقَدَ نَارًا﴾

"Their likeness *(the comparison of the Hypocrites)* is like that people who lit a fire."

In a similar manner those verses which are extraordinary in the science of debate are those which mention the repulsiveness of idol worship and differentiated between the ranks of creator and creation, Master and servant in an amazing manner or elaborated the futileness of the actions of those who desire fame and position using a clear example. For example, the repulsiveness of idol worship in verse 73 of Surah Hajj, the differentiation between Creator and creation in the fifth Ruqu of Surah Naml, the difference between Master and servant in verse 75 of Surah Nahl and the futileness of the actions of those who desire fame and position in
Verse 264 of Surah Baqarah.

One should also understand that the 'Gharaaib Quraan' are not restricted to these categories only but have many other categories as well. Sometimes a Surah will be extraordinary because of its eloquence and incredible manner of articulation, such as Surah Rahmaan, which is why it has been referred to as "The beauty of the Quraan". Sometimes a Surah will be extraordinary because of its illustration of the virtuous and immoral, such as verses 15-17 of Surah Ahqaaf.

الفصل الثالث

فى

بيانِ غرائبِ القرآنِ الكريمِ

لِيُعلم أن غرائبَ القرآنِ الكريمِ التى خُصِّصت فى الأحاديثِ بمزيدٍ من الاهتمامِ وببيانِ الفضلِ أنواعٌ:

١ـ فالغريبةُ فى فنِ التذكيرِ بآلاءِ الله: هى آيةٌ جامعةٌ لجملةٍ عظيمةٍ من صفاتِ الحقِ تعالى، مثلُ آيةِ الكرسى، وسورةِ الإخلاصِ، وآخرِ سورةِ الحَشْرِ، وأولِ سورةِ المؤمنِ.

٢ـ والغريبةُ فى فنِ التذكيرِ بأيامِ الله: هى آيةٌ يبيَّنُ فيها قصةٌ نادرةٌ، أوقصةٌ معلومةٌ بجميعِ تفاصيلِها، أوقصةٌ جليلةُ الفوائدِ التى تكونُ محلاً للاعتباراتِ الكثيرةِ؛ ولهذا قال النبى صلى الله عليه وسلم فى قصةِ موسى والخَضِرِ عليهما السلام: "وَدِدْنا أن موسى كان صَبَرَحتى يَقُصَّ اللهُ علينا من خَبْرِهمَا"

٣ ـ والغريبةُ فى فنِ التذكيرِ بالموتِ وما بعدَه: هى آيةٌ تكونُ جامعةٌ لأحوالِ القيامةِ مثلاً، ولذا ورد فى الحديثِ الشريفِ: " من سَرَّه أن ينظرَ إلى يومِ القيامةِ كأنه رَأىَ عينٍ، فليقرأ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾و﴿إِذَا السَّماءُ انْفَطَرَتْ﴾ و﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾.

Lesson Three

'Gharaaib Quraan'

One should understand that the extraordinary verses or Surahs in the Noble Quraan, regarding which special mention and virtues have been pointed out in Hadeeth, have many categories,

1- In the science pertaining to the favours of Allaah the extraordinary verses are those which particularly mention the attributes of Allaah Ta'ala, such as Aayatul Kursi, Surah Ikhlaas, the last verses of Surah Hashar and the first verses of Surah Mu'min.

2- In the science pertaining to the punishment and reward of Allaah Ta'ala the extraordinary verses are those which discuss an amazing event or a known incident is described in detail or such an incident which is full of lesson and moral. It is for this reason that Rasulullaah ρ said regarding the incident of Hadhrat Moosa υ and Khidr, "My desire is for Hadhrat Moosa υ to have had patience so that Allaah Ta'ala could inform us more about them."

3- In the science pertaining to death and what transpires after death the extraordinary verses are those which mention, for example, the events of Qiyaamah. It is for this reason that Rasulullaah ρ has said, "Whoever wishes to visualize the events of Qiyaamah should read Surah Takweer, Surah Infitaar and Surah Inshiqaaq."

٤- والغريبةُ فى فنِ الأحكامِ: هى آيةٌ تكونُ مشتملةً على بيانِ الحدودِ، وتعيينِ الأوضاعِ الخاصةِ، كَمِثْلِ تعيينِ مائةِ جَلْدةٍ فى حَدِّ الزنا، وتعيينِ ثلاثِ حِيَضٍ أو ثلاثةِ أطهارٍ لعدةِ المطلقةِ، وتعيينِ أنصباءِ المواريثِ.

٥- والغريبةُ فى فنِ الجَدَلِ: هى آيةٌ يَرِدُ فيها سَوْقُ الجوابِ بِنَهْجٍ غريبٍ، يقطعُ الشبهةَ بأبلغِ وجهٍ، أو يُبَيِّنُ فيها حالُ فريقٍ من تلك الفِرَقِ بِمثَلٍ واضحٍ، كقولِه تعالى: ﴿مَثَلُهُمْ كَمَثَلِ الَّذِىْ اسْتَوْقَدَ نَارًا﴾؛ وكذا يبيِّن فيها شناعةُ عبادةِ الأصنامِ، والفرقُ بين مرتبةِ الخالقِ والمخلوقِ، والمالكِ والمملوكِ بأمثلةٍ عجيبةٍ؛ أو إحباطُ أعمالِ أهلِ الرياءِ والسُّمعةِ بأبلغِ وجهٍ.

٦- وغرائبُ القرآنِ ليست بمحصورةٍ فى الأبوابِ المذكورةِ، فأحيانا تكون غريبةً من جِهَةِ بلاغةِ القرآنِ، وإناقةِ أسلوبِه، مِثْلُ سورةِ الرحمنِ؛ ولهذا سميت فى الحديثِ بعَروسِ القرآنِ؛ وأحيانا تكون غريبةً من جهةِ تصويرِ صورةِ سعيدٍ وشقيٍ.

4- In the science pertaining to Ahkaam the extraordinary verses are those which mention the boundaries of Shariaat and unique tenets of Deen. For example the stipulation of the punishment of one hundred lashes for the crime of fornication, the stipulation of the period of waiting for a divorcee of three menstrual cycles or three periods of purity and the verses which mention the laws of inheritance.

5- In the science pertaining to debate the extraordinary verses are those which clear any doubts in an incredible manner, which completely removes the doubt, or mentions the deviations of the deviant sects through a logical example, for example, "Their likeness *(the comparison of the Hypocrites)* is like that people who lit a fire." In a similar manner those verses which are extraordinary in the science of debate are those which mention the repulsiveness of idol worship and differentiated between the ranks of Creator and creation,

Master and servant in an amazing manner or elaborated the futileness of the actions of those who desire fame and position in a decisive manner.

6- The 'Gharaaib Quraan' is not restricted to these categories only. Sometimes a Surah will be extraordinary, because of its eloquence and incredible manner of articulation, such as Surah Rahmaan , which is why it has been referred to as "The beauty of the Quraan" or because of its illustration of the virtuous and immoral.

Diction

حدود - This is the plural of حد and اوضاع is the plural of وضع. Here they both refer to the Laws of Shariaat.

اِنَاقَةٌ و اَنَاقَةٌ - Favourite, desirable, amazing.

آنَقَهُ اِينَاقًا - To astonish.

اَنِقَ الشيئُ (س) اَنَقًا - To be amazing and beautiful.

العَرُوْسُ - Bride. Metaphorically it means beauty and attractiveness.

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The distinct and indistinct features of the Quraan

Imaam Tabraani in 'Mu'jam Kabeer', Allaamah Baghawi in 'Sharhus Sunnat' and Allaamah Suyoothi in 'Al-Jaami'ul Sagheer' have all reported this Hadeeth of Rasulullaah ρ,

اُنْزِلَ القرآنُ علىٰ سبعةِ اَحْرُفٍ، لِكُلِّ حرفٍ، وفى رواية لِكُلِّ آيةٍ منها ظَهْرٌ وَبَطْنٌ، ولكل حَرْفٍ حَدٌّ، ولِكُلِّ حَدٌّ مُطَّلَعٌ

"The Quraan has been revealed in seven dialects every letter or verse amongst them has a distinct and indistinct (feature), every letter has a boundary and every boundary has its point of origin."

In explanation of this Hadeeth Shah Sahib says that the distinct feature of the five sciences clearly explained in the Quraan is that connotation or implication that the Quraan explicitly denotes and the indistinct feature of these five sciences are different for each of them.

- The indistinct feature of the favours of Allaah is to ponder deeply over them and remember Allaah Ta'ala in your heart at all times.

- The indistinct feature of the reward and punishment of Allaah is to understand the reasons for the praise or criticism, reward or punishment and to take lesson there from. The indistinct feature of mentioning Jannat and Jahannam is to create fear for Jahannam and desire for Jannat by keeping the terrifying punishments of Jahannam and the tranquil blessings of Jannat in the forefront of one's mind.

- The indistinct feature of the verses of Ahkaam is the extraction of hidden tenets of Deen from the implication and suggestion of the Quraan.

- The indistinct feature of debate with the deviant sects understands the basis for their deviation and false beliefs and to associate similar vices with it.

The point of origin for the distinct: - Having knowledge of the Arabic language and understanding those narrations which are related to the science of Tafseer.

The point of origin for the indistinct: - For the faculties of understanding and insight to be sound and for one's heart to be at ease with the light of Imaan. This means that the person whose faculties of understanding and comprehension are sound, and whose heart is enlightened with the Imaan and virtuous deeds, whose heart is free from corrupt and apprehensive thoughts, will easily understand the indistinct of the Quraan. Whoever does not possess these qualities will have difficulty in understanding the indistinct of the Quraan.

ظَهْرُ القرآنِ وبَطْنُه

لقد ورد في الحديثِ الشريفِ: " لكلِ آيةٍ منها ظَهْرٌ وبطنٌ، ولكل حرفٍ حدٌّ ولكلِّ حدٍّ مُطَّلَعٌ" فينبغي أن يُعْلَم أن ظهرَ هذه العلومِ الخمسةِ: هو مدلولُ الكلامِ ومنطوقُه؛ والبطنُ:

- في التذكيرِ بآلآءِ اللّٰهِ: هو التفكُّرُ في آلاءِ اللّٰه، ومراقبةُ الحقِ سبحانه وتعالى.
- وفي التذكيرِ بأيامِ اللّٰهِ: هو معرفةُ مناطِ المدحِ والذمِ، والثوابِ والعقابِ، من تلك القصصِ، والاتِّعاظُ بها.
- وفي التذكيرِبالجنةِ والنارِ: هوظهورُ الخوفِ والرجاءِ،وجَعْلُ تلك الأمورِ كأنها بمَرْأًى منه.
- وفي آياتِ الأحكامِ: هو استنباطُ الأحكامِ الخفيَّةِ بالفَحَاوَى والإيماءاتِ.
- وفي مُحَاجَّة الْفِرَقِ الباطلةِ: هو معرفةُ أصلِ تلك القبائحِ، وإلحاقُ مثلِها بها.

ومُطَّلَعُ الظهر: هو معرفةُ لغةِ العربِ والآثارِ المتعلقةِ بعلمِ التفسيرِ.

ومطلعُ البطنِ: هو لطفُ الذهنِ واستقامةُ الفهمِ، مع نورِ الباطنِ وسكينةِ القلبِ واللّٰه أعلم.

The distinct and indistinct features of the Quraan

Undoubtedly it has been narrated in a Hadeeth, "The Quraan has been revealed in seven dialects every letter or verse amongst them has a distinct and indistinct (feature), every letter has a boundary and every boundary has its point of origin."

Therefore it is only appropriate to know that the distinct feature of the Quraan is the explicit meaning to which it implies.

- The indistinct feature of the favours of Allaah is to ponder deeply over them and remember Allaah Ta'ala in your heart at all times.

- The indistinct feature of the reward and punishment of Allaah is to understand the reasons for the praise or criticism, reward or punishment and to take lesson there from.

- The indistinct feature of mentioning Jannat and Jahannam is to create fear (for Jahannam) and desire (for Jannat) and to make it as if it is before one's eyes.

- The indistinct feature of the verses of Ahkaam is the extraction of hidden tenets of Deen from the implications and suggestions of the Quraan.

- The indistinct feature of debate with the deviant sects is understanding the basis for their deviation and to associate similar vices with it.

The point of origin for the distinct: - Having knowledge of the Arabic language and understanding those narrations which are related to the science of Tafseer.

The point of origin for the indistinct: - For the faculties of understanding and insight to be sound, with the light of one's Imaan. *And Allaah knows best.*

Diction

البَطْنُ - The inner part of something, the indistinct.

الظَّهْرُ - The outer part of something, the distinct.

مُطَّلَعٌ - The point where something is recognised. The top from where one looks down.

اِطَّلَعَ طِلْعَ العَدُوِّ - To be aware of the condition of the enemy.

مُرَاقَبَة - To bow one's head and think, for the entire heart to be attentive to Allaah Ta'ala.

رَاقَبَهُ مُرَاقَبَةً - To stand guard.

مَنَاطٌ - The place where something is hung, reason, cause.

المَرْأى - Scene. It is said, هُوَ مِنِّيْ بِمَرأى ومَسْمَع which means it is such a place which I can see and hear.

لُطْفُ الذِّهْنِ - For the faculties of understanding to be sound.

لَطُفَ (ك) لُطْفًا وَلَطَافَةً - To be sharp, to be excellent.

السَّكِيْنَةُ - Peace, tranquillity.

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Lesson four

Explanation of inspired knowledge

In the beginning of the fourth chapter, after mentioning the various disciplines of Tafseer, Shah Sahib said, "Allaah Ta'ala has inspired me with knowledge of two or three disciplines in this regard." In this chapter Shah Sahib will elaborate on those disciplines which Allaah Ta'ala had inspired him with.

1- Interpretation of the incidents relating to the Ambiyaa

Shah Sahib has also written a book in this regard, entitled 'Taweelul Ahaadeeth'. In this book Shah Sahib interpreted all the incidents of the Ambiyaa and their nations. Here he has only sufficed with explaining the meaning of 'Taweelul Ahaadeeth'.

Taweelul Ahaadeeth means to interpret matters, to reach the depths of a discussion. This means that every incident mentioned in the Noble Quraan of the Ambiyaa and their nations and what is referred to as Mu'jizah (miracles) and against the order of nature, all has a reason and a cause according to the capabilities of that nation, which Allaah Ta'ala reveals at its designated time in accordance with His Divine plan. However the cause and reason for it is entirely hidden, which is why that incident is said to be against the order of nature but in reality it is not against the order of nature and has a hidden cause or reason. The act of revealing this hidden cause or reason is referred to as 'Taweelul Ahaadeeth' and it is to this meaning that the following verse refers,

"And taught you (the manner) of interpreting things."
(Translation of Sheikhul Hind A.R.)

That is to give an interpretation of a dream after hearing it with intelligence and wisdom or understanding of the place and position of each statement, or to understand the consequences and effects of acts immediately, or it could mean reaching the depths of the incidents of the Ambiyaa, stories of the previous nations and the contents of the Divine Books. All of these aspects could fall under 'Taweelul Ahaadeeth'. ('Fawaaid Uthmaani')

We will only reiterate one of the interpretations of Shah Sahib as an example, whoever wishes to see more of these interpretations should refer to Shah Sahib's book 'Taweelul Ahaadeeth, which has been published many years previously. It is presently published with the research of Sheikh Ghulaam Mustapha from Pakistan. An Urdu translation is available but it is a poor translation.

While interpreting the incident which occurred in the lifetime of Hadhrat Dawood υ, Shah Sahib says that amongst the laws that were revealed to Hadhrat Moosa υ was that of honouring the day of Sabbath (Saturday). However during the lifetime of Hadhrat Dawood υ there were some people who would not honour the day of Sabbath and would go fishing on this day. Allaah Ta'ala transformed them into monkeys as a result of their transgression. **The reason for this was that Allaah Ta'ala had afflicted these fish with an ailment, which**

they then caught and after eating these diseased fish, they too became ill. This disease caused unnecessary hair to grow on their bodies and slowly transform their bodies into monkeys. Due to them breaking the command of Allaah Ta'ala, Allaah disgraced them and turned them into detested monkeys. This punishment was closest to the crime they committed so they were afflicted with it. ('Taweelul Ahaadeeth' page 50, on the authority of 'Ownul Kabeer')

2- Elucidation of those sciences which have been clearly explained in the Quraan. The details of this have already been mentioned in the first chapter of this book.

3- **Translation of the Noble Quraan into the Faarsi language, which is closest to the Arabic text of the Quraan in the number of word as well as generalization, specification and other aspects.** However where there was a fear that the reader will be unable to understand without explanation this condition was abandoned. The name of this translation is 'Fathur Rahmaan fi Tarjumatil Quraan' and has been published ages ago.

4- Knowledge of the particularity of the Quraan, wherein the distinctiveness and sacredness of specific verses, supplications and the blessed names of Allaah Ta'ala are discussed. Among the earlier scholars there were certain individuals who described specific merits for certain verses to be read as supplications and invocations, for example, it is mentioned in some books that if blood continues to flow from the wound of someone then a certain verse of the Quraan should be written on the forward of the injured, using his blood or urine, which will be beneficial. This practice is absolutely Haraam (forbidden) and should be refrained from and Allaah Ta'ala's protection sought from such loathsome acts.

Although the first method is acceptable and to describe other particularities such as these is permissible. Shah Sahib states that Allaah Ta'ala has inspired him with other particularities of the Quraan besides those which are clearly mentioned therein and that is that on one occasion Allaah Ta'ala placed his beautiful names, 'Aayaat Uthmaa' and blessed supplications in his lap and said that it is to be used on occasions of necessity (as a supplication).

However usage of the beautiful names of Allaah, verses of the Quraan and blessed supplications are all allowed on a few conditions. The manner of their usage is whenever one is faced with a need or one is requested by another in need, then one must wait for some indication, just as one waits for an indication after performing Salaatul Istikhaarah, then whichever of Allaah Ta'ala's names or verses one is inspired with, should be read in the manner that has been stipulated by the experts in this field. This should be observed when reciting an incantation over the diseased, water or sweetmeats, and advising one in need of reciting a certain incantation a specific number of times, writing it in the form of an amulet or even when writing it with Saffron and giving it to the afflicted to drink, etc.

These are extremely valuable and beneficial points, which Shah Sahib has collected in this treatise. It is the duty of the reader to take benefit from them. We ask Allaah Ta'ala to grant us all the ability to take benefit from this treatise and grant us complete understanding of the Quraan as well as the ability to act in accordance with its injunctions. May Allaah Ta'ala increase the means through which the knowledge of the Quraan may spread. *Aameen.*

الفصل الرابع

فى

بيانِ بعضِ العلومِ الوهبيةِ

من العلومِ الوهبيةِ فى علمِ التفسيرِ التى سبقت الإشارةُ إليها:

١ـ تأويلُ قِصَصِ الأنبياءِ عليهم السلام؛ وللفقيرِ فى هذا الموضوع رسالةٌ مسماةٌ بتأويلِ الأحاديثِ والمرادُ من التأويلِ: هو أن يكونَ لكلِ قصةٍ وقعت مبدأً من استعدادِ الرسولِ واستعدادِ قومِه بحسبِ تدبيرِ اللّٰهِ الذى أراده فى ذلك الـوقتِ؛ وكأنه أشار إلى هـذا المعنى فى قـولـه تعـالى: ﴿وَيُعَلِّمُـكَ مِنْ تَأْوِيْلِ الْأَحَادِيْثِ﴾

٢ـ ومنها: تنقيحُ العلومِ الخمسةِ التى هى منطوقُ القرآنِ العظيمِ؛ وقد مَرَّ تفصيلُها فى أولِ الرِسالةِ، فَلْيُرْجَعْ إليه.

٣ـ ومنها: ترجمةُ القرآنِ الكريمِ باللغةِ الفارسيةِ، بوجهٍ قريبٍ من النَصِّ العربى فى مقدارِ الكلماتِ، وفى التخصيصِ والتعميمِ، وغيرِ ذلك؛ وسميتُها بـ "فتحِ الرحمٰنِ فى ترجمةِ القرآنِ" وقد تركتُ هذا الشَرْطَ فى بعضِ المواضع خوفا من عدمِ فهمِ القارئ بدونِ تفصيلٍ.

٤ ـ ومنها: علمُ خواصِّ القرآنِ الكريمِ؛ وقد تكلَّم جماعةٌ من المتقدمين فى خواصِ القرآنِ من وجهينِ: وجهٍ كالدعاءِ، ووجهٍ كالسِّحرِ، أعوذُ باللّٰه منه؛ وقد فتح اللّٰهُ على الفقيرِ بابًا وراءَ ما نُقِلَ من خواصِ القرآنِ، ووَضَعَ فى حِجْرِىْ جميعَ الأسماءِ الحسنى، والآياتِ العظمى، والأدعيةِ المباركةِ مرةً واحدةً، وقال:" هذاعطاؤُنا للاستعمالِ"؛ ولكنَّ كلَّ آيةٍ واسمٍ ودعاءٍ مشروطٌ بشروطٍ، لاتضبطها قاعدةٌ؛ بل قاعدتُها: انتظارُعالَمِ الغيبِ؛ **كمايكون** فى حالةِ الاستخارةِ، حتى ينظرَ بأىِّ آيةٍ أو اسمٍ يُشارُ إليه من عالَمِ **الغيبِ؛ فيقرأُ تلك** الآيةَ أو الاسمَ على طريقةٍ مقررةٍ عند أهلِ الفنِ.

وهذا **ماقصدتُ** إيرادَه فى هذه الرسالةِ، والحمدُ للّٰه أولاً وآخرًا،وظاهرًا وباطنًا.

Lesson four

Explanation of inspired knowledge

Those inspired disciplines of the science of Tafseer which were hinted at in the beginning,

1- Interpretation of the incidents relating to the Ambiyaa, I have written a book in this regard, entitled 'Taweelul Ahaadeeth'. Taweelul Ahaadeeth means that every incident that has occurred has a reason according to the capabilities of that nation, which Allaah Ta'ala reveals at its designated time in accordance with His Divine plan. It is as if this is the meaning that the following verse refers to, "And taught you (the manner) of interpreting things."

2- Elucidation of those sciences which have been clearly explained in the Quraan. The details of this have already been mentioned in the first chapter of this book, which one should refer to.

3- Translation of the Noble Quraan into the Faarsi language in such a manner that it is closest to the Arabic text of the Quraan in the number of word as well as generalization, specification and other aspects. I have kept the name of this translation 'Fathur Rahmaan fi Tarjumatil Quraan'. I have abandoned this condition in certain places where I feared that the reader will be unable to understand without explanation.

4- Knowledge of the particularities of the Quraan. Among the earlier scholars some individuals described certain particularities of the Quraan in two manners, one as a supplication and another as black magic. *From which we seek Allaah's protection.*

Allaah Ta'ala has inspired me with other particularities of the Quraan besides those which are clearly mentioned therein and that is that on one occasion Allaah Ta'ala placed His beautiful names, 'Aayaat Uthmaa and blessed supplications in my lap and said that it is a gift (to be used on occasions of necessity as a supplication).

However usage of the beautiful names of Allaah, verses of the Quraan and blessed supplications are all allowed on a few conditions, which one rule cannot encompass. The manner of their usage is to wait for some indication from the unseen, just as one waits for an indication after performing Salaatul Istikhaarah, until he is able to discern which of Allaah Ta'ala's names or verses are being inspired, then it should be read in the manner that has been stipulated by the experts in this field.

These are the point which I intended to discuss in this treatise (and promised to in the introduction of this book). Thanks to Allaah Ta'ala in the beginning and at the end, outwardly and inwardly.

Translation edited by
A.H.Elias (Mufti)
29th Shabaan-1432
30th July-2011

تمت بالخير

About The Book:

Hadhrat Sheikhul Hind (A.R) once stated that the major cause of the degeneration of the Muslim Ummat is that the Ummat has abandoned the Noble Quraan. The Ummat has not pondered over the meaning and injunctions contained therein. Unfortunately the general masses of the Ummat do not possess the knowledge of those principles which are required for understanding the Quraan.

Hadhrat Shah Walliyullah (A.R) wrote a brilliant book on the principles of Tafseer, entitled ‘Al-Fauzul Kabeer fi Usoolit Tafseer’, specifically for this purpose, that the general Muslim public may also derive benefit from the Quraan. It was written in the Faarsi language as that was the common language of that time.

A need later arose to compile a comprehensive Urdu commentary on it, as the Faarsi language is no longer a common language in the Indian sub-continent. Moulana Mufti Muhammed Ameen Sahib Palanpoori has turned his attention in this direction. Hadhrat Moulana has left no aspect relating to the Tafseer of the Noble Quraan unexplained, making it extremely advantageous.

This is an English translation of Mufti Muhammed Ameen Palanpoori's commentary entitled, 'Khairul Katheer'. This book will aid one in comprehending the sciences needed for correctly understanding the Noble Quraan, which in turn will lead to the reformation of the Muslim Ummat.